

Heal

Thyself

by

Ruthanna Schenck

50, 10/40

Library of The Theological Seminary

PRINCETON • NEW JERSEY



PRESENTED BY

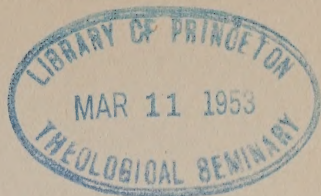
The Estate of
Victor H. Lukens

RC603

.S318

100

— 0 — 0 — 0 — 0 — 0 — 0 — 0 — 0 — 0 — 0 —
UNITY SOCIETY
ROOMS 1746-55
11 West 42nd Street
NEW YORK
— 0 — 0 — 0 — 0 — 0 — 0 — 0 — 0 — 0 — 0 —

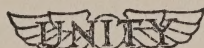


HEAL THYSELF

A Textbook of Divine Healing

by

RUTHANNA SCHENCK



FOURTH PRINTING

UNITY SCHOOL OF CHRISTIANITY
KANSAS CITY, Mo.
1929

PRINTINGS

First Printing—March, 1928—10,000 copies
Second Printing—May, 1928—10,000 copies
Third Printing—August, 1928—15,000 copies
Fourth Printing—July, 1929—15,000 copies
Total Number Printed—50,000 copies

THE PRAYER OF FAITH

*God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the day.*

*I now am wise, I now am true,
Patient, kind, and loving, too.
All things I am, can do, and be,
Through Christ, the Truth that is in me.*

*God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all; I know no fear,
Since God and love and Truth are here.*

—Hannah More Kohaus.

DEDICATION

To every person who has felt the Indefinable Urge—

To every person who has at least one unfulfilled
desire—

To every person who has thought a good thought—

Therefore to all persons—

this book is dedicated. Some of the lessons included in this book have already been published in *Weekly Unity*. The author extends sincere thanks to the readers of *Weekly Unity* who found help from these lessons and asked that they be published in book form. Appreciation and gratitude are also expressed to the friends whose continual inspiration, encouragement, and helpful criticism made the writing of these lessons possible.

CONTENTS

LESSON	PAGE
1. What Is Health	11
2. Which Healing Do You Choose	13
3. What Is Your Body	16
4. What Is Disease	19
5. What Is Pain	20
6. Is Any Disease Incurable	21
7. How to Apply the Lessons	26
8. Relaxation	30
9. Food	33
10. The Stomach	37
11. The Lungs	40
12. The Kidneys	42
13. The Genital Organs	45
14. Bones	48
15. The Skin	52
16. The Heart	56
17. The Feet	59
18. The Eyes	62
19. The Ears	66

LESSON	PAGE
20. The Spine	71
21. Colds, Influenza, and Grippe	74
22. Hay Fever	78
23. Goiter	83
24. Rheumatism	86
25. Epilepsy	89
26. Cancer, Tumor, and Other Growths	93
27. Headache	96
28. Youthfulness	99
29. Beauty	104
30. The Voice	108
31. To Reduce Flesh	113
32. To Protect the Child	116
33. To Restore Sanity	120
34. Accidents	123
35. Emergency Statements	128
36. Various Other Inharmonies	129
37. Last Reminders	133

HEAL THYSELF

LESSON 1

WHAT IS HEALTH

BEFORE you make a purchase you usually have a good idea of what you are trying to select, do you not? You should likewise know exactly what you are looking for when you study these lessons. Why are you studying them? To get health, to be healed, you say. True enough, but will you recognize health when you see it? Before seeking a thing, you should know exactly what you are seeking, else you may pass it by, or you may look for it in the wrong place.

What is health? To refer to a good dictionary is nearly always the best way to get the correct definition of a word. Sometimes the dictionary's definition surprises one. Webster always goes straight to the point when he defines a word. He first gives the root meaning of a word and thereby places the seeker on a sound basis for understanding the derived meanings of the word. A real dictionary and a real Truth student can work together in beautiful harmony.

What does Webster say about health? You can depend upon his putting the most important meaning, the original meaning, first. He says that health is "a state of being hale, sound, or whole in body, mind, or soul." Evidently, then, health is not necessarily a condition of the body alone, as so many

persons think it is. Health also means health of mind. If you are seeking health, you should seek it both in body and in mind.

Webster says that health is derived from a word that means "whole." Therefore if you want health you want wholeness. Wholeness of what? Wholeness of spirit, soul, and body. Also refer to the dictionary for the meanings of these words: healed; whole; holy. Are you surprised to see that they mean the same thing: made whole, made healthy, unified? Perhaps you daily repeat these words: "Our Father who art in heaven, Hallowed be thy name." What does "hallowed" mean to you? The dictionary says that hallowed also comes from a word that means "whole." "*Wholeness* be thy name." In other words, in the identity of God is wholeness, holiness, healing, or health—the very thing that you are seeking.

The purpose of these lessons therefore is to help you to identify yourself with God, to make yourself holy or whole, in body and in mind, therefore healed, entirely healthy.

LESSON 2

WHICH HEALING DO YOU CHOOSE

HEALING is not a matter of treating any one organ in any one way. You should not regard the healing of any one of your organs as separate from the healing of all your organs. Each organ of your body is sympathetically linked with all the other organs of your body; and all are controlled, directly or indirectly, by your mind. What benefits one organ benefits the others; what benefits your body as a whole benefits each organ; what benefits each organ benefits your entire body. A Truth student has well expressed similar thoughts in these words:

“Praise God that to receive healing we do not have to pick ourselves to pieces and bring each piece separately to the Father who dwells within and does the works. The causes of our distresses are not always in the painful parts. Infinite wisdom knows better than we how to proceed with the healing. We should accept the following statement even if we are not yet far enough along in our study to realize its truth: *The healing goes on in every cell of our bodies all the time.*

“On the other hand, it is a comfort to know that when our faith and our courage are low, we may take the inharmonious parts to Him for healing. Taking advantage of this privilege often seems to ‘hit the spot.’”

That these lessons may help both the beginner and the advanced student, they have been written in such a way that they can be applied either for general health or for the healing of specific inharmonies. If your faith is scant and you are in the habit of "picking yourself to pieces," you can apply these lessons specifically and find specific healing. Or if you have a vision large enough to see the unity of all the parts of your body, to see that all its parts are affected by the attitude of your mind, you can use the statements here given and receive general healing. No matter in which way you apply the lessons, you can accomplish your purpose if you apply them sincerely and believingly. The law is ever at your service for you to use in a large way or in a small way, as you will. Remember, too, that if you apply some particular lesson to the healing of a certain organ, all your other organs will be helped to some degree. The law of love is ever generous.

Also remember this fact—especially remember this fact: Your true healing is not a matter of bodily health alone; it concerns your every condition: your environment, your habits, your finances—all things that in any way affect you. Bodily health is only one phase of healing; it is only one result of harmony in the whole of a person's life. As each of your organs is benefited by the treatment for any particular organ, so all the activities of your life are bettered by the improvement of any one activity. Your finances affect your health; your health affects your finances. You can benefit most by recognizing

the unity of your being and by keeping all the activities of your life in harmony.

For a realization of general harmony, hold, believe, and live this meditation:

I am poised and balanced in all that I think and do. I see my body as a whole composed of many parts. I see my life as a whole affected by many activities. I see that harmony in one part of my life brings harmony to all parts of my life. I see that unselfishness, generosity, praise, and love improve my health, my finances, my social life, and all other things that in any way concern me. My right hand knows always what my left hand does, because each is an intelligent part of one intelligent whole. To be perfectly healthy I must be healthy in all that affects my life. I see that this is the law, and I desire to abide by the law to the end that I may be in all ways perfect.

LESSON 3

WHAT IS YOUR BODY

THE NEED for the tool always precedes the tool itself. When women began bobbing their hair they experienced the need for a new kind of hairpin; the need caused the bent-point hairpin to be invented. Before the material, or physical, comes the mental. Before the mental, comes the spiritual, the divine idea. This outworking is true of all things that have physical form. It is therefore true of the body of man.

Metaphysicians who have studied the development of man say that man was first spirit. From spirit, the soul evolved, and from the soul evolved the body, so that man is now threefold, or spirit, soul, and body.

Spirit is universal mind whence comes individual mind (reasoning power, faculties). Man's body is the outpicturing of an aggregation of faculties. The purpose of the aggregation is to give man a consciousness of all good. While man's body was in the process of formation, each faculty caused a physical form to develop. The faculty of discernment, for instance, caused an eye to develop in the living mass called man. Some metaphysicians say that man once had only one eye; that eye was in the middle of his forehead. Skulls of many fossil mammals show depressions or hollows where these single rudimentary eyes are thought to have been

contained. The receptive faculty caused ears to develop. The executive faculty caused hands to develop. Thus you see that the mind built the body.

When a certain tool is no longer needed, the manufacture of this tool is stopped and it is finally seen no more in the material form. The same rule is true of organs of the body. If not used, organs eventually disappear. If one ceased to use the executive capacity of his mind, he would also cease to use his hands; the muscles of his hands would wither. After ages of nonuse, the hands would disappear altogether.

From the foregoing paragraphs you can see that each part of the body represents, or is the physical agent for, some faculty of mind and the existence or nonexistence of the part depends upon the use that man makes of the faculty that controls it. From these deductions you also can see how it can be true that the condition of the organ depends upon man's use of the faculty that controls it. Therefore if you would have perfect ears you must perfect your receptive faculties. If you would have perfect hands you must perfect your executive faculties. When you understand your body in this way, it becomes truly a temple of your mind, and you can readily understand that its care rightly begins in your mind.

Each organ is an interesting study in itself. The nose was developed to help man to express his initiative capacity. Long-nosed men are usually regarded as good leaders. The tongue represents the judging capacity. The teeth represent the faculty of analysis: Before a group of new thoughts can be

digested by the mind, they must be analyzed; before food can be digested, it must be chewed.

When you understand the idea back of each organ you can form your own healing affirmations.

LESSON 4

WHAT IS DISEASE

YOU CAN improve your understanding of what disease really is by referring to a good dictionary. You can better understand how to heal disease by studying the definition of disease.

Webster will tell you that the word disease comes from two words that mean "apart from" and "ease or natural freedom." Disease, then, really is a condition of separation from one's natural, inherent freedom. If one is diseased, according to the literal meaning one is really dis-eased, or uneasy, or disturbed. Is uneasiness, disquietude, a trait of the body? No; it is a trait of the mind. Dis-ease really, then, is a condition of the mind arising from an aggregation of disturbing thoughts, which results in so-called disease of the body.

In healing any disease—if you must consider a physical inharmony a disease—always picture the word "disease" as being two words: "dis" and "ease." Such visualization and understanding of the word will keep its true nature in your mind and will help you to treat the cause instead of the effect, which is the only way to bring about a quick and permanent healing.

LESSON 5

WHAT IS PAIN

“PAIN is the divine protector of all our pleasures,” says A. Du Bois Freeman. Truth students do not believe in giving such praise to a thing so negative as pain, but it might be well to consider briefly why we have pain. Pain, in itself, should not be condemned. It is really the less of two evils. Pain is an evil which has been made necessary by a previous evil. Pain is simply the signal that warns the individual that danger is near. Should one ignore the flagman who gives warning of an approaching train?

In his booklet, “The Land of No Pain,” Mr. Freeman conceives a place where there is no such thing as pain. Yet, according to his story, very few people live in this imaginary land which, at first thought, seems so heavenly. Can the reader discern the reason for this scarcity of inhabitants? According to the story, many people originally had lived in this country, but most of them had been burned alive or had met with other forms of violent death, because, being unable to feel pain, they could not receive the warning of their impending danger that pain would have given to them. Of course, this is only a fanciful story written to emphasize the useful part that pain plays, so long as man transgresses certain laws. Man’s concern therefore should be, not with the pain, but with the transgression that has caused the pain.

LESSON 6

IS ANY DISEASE INCURABLE

THERE should be no such word as "incurable." In the first place, just what does "incurable" mean? According to the dictionary it means "not susceptible of being cured." According to its root definition, "cured" means "cared for." Susceptible means "sensitive or easily influenced." If you say that something is incurable you are saying that it is not sensitive to care. That is untrue. Every living cell, whether healthy or dis-eased, is sensitive. A cell must be sensitive in order to keep alive. The truth is this: The dis-eased cells are sensitive to whatever they receive. If your cells do not respond to your treatment in a way that pleases you, the trouble is not in the cells but in what you give them. Of course they are not being cured (sensitive to care) if you are not curing (caring for) them. Remember that to care for an organ is much like caring for a person. If you care for a person you love him and constantly bless him, sometimes consciously and always unconsciously, with your good thoughts. You should do the same to an organ if you would cure it. Depend upon it that the organ will respond—it cannot do otherwise. There is no such thing as a living organ's being insensitive. Life is necessary to sensitiveness. Sensitiveness is necessary to life. The two are inseparable, almost synonymous. Therefore there is no such thing as an incurable dis-ease.

Or look at the matter in this way: You already

understand, if you have read lesson 4, that disease is really dis-ease, which plainly is a state of mind. If you say that a certain dis-ease is incurable you are saying that a certain state of mind is incurable. Is that true? Have you ever known of any state of mind that was absolutely permanent? Thoughts are never permanent. The very nature of a thought is such that it continually takes new ways of expression. A thought can no more become motionless than can any other energy. Since dis-ease is a disturbed state of mind, it certainly is not a permanent state of mind—it cannot be a permanent state of mind. It must change. But the direction of its change is absolutely within your own power. Whether it changes for better or for worse is “up to you.” Since dis-ease must change, it can change for better just as easily as it can change for worse; therefore it certainly cannot be incurable.

Even medical science claims to have cured diseases that it once pronounced incurable. Leprosy, for instance, was once thought by medical science to be incurable, but medical scientists now claim to have cured leprosy. According to doctors, “incurable” diseases are becoming fewer and fewer. Some day doctors, too, will tell us that no disease is incurable.

That word “incurable” is untrue, false from beginning to end. Tell it so every time you speak it, hear it, read it, or think it. People once thought it necessary to have measles at some time during their lives. That theory has been exploded. You should no more consider dis-ease incurable than you should consider measles unavoidable. In either case the matter lies entirely within your thoughts.

“What of an inherited disease?” you may ask. That also is becoming a thing of the past, even in medical science. Dis-eased minds of parents cause dis-ease in the minds of their children, it is true; this means, you understand, that disturbed minds of parents cause their children to be disturbed in thought, which may result in bodily dis-ease. Medical science says that children of diseased parents are susceptible to the diseases of the parents. That is true, but it is true in this way only: The parents’ fears of the diseases are transferred to the minds of their children. When the children, consciously or subconsciously, fear disease, they are, of course, susceptible to it.

Parents can really bequeath nothing to their children except what they give them through thoughts and words. The dictionary verifies this statement. Look up the word “bequeath.” It comes from a word that means “to say, to affirm.” When parents continually think disease, talk disease, and fear disease, they are really affirming disease, bequeathing it to their children. Children’s minds are receptive. It is right and natural that their minds—and adults’ minds, too—should be receptive, but it is not right that only harmful things should be given to them. Affirm health and you will bequeath health to your posterity. A better bequest you cannot make them.

Every day scientists offer us “discoveries,” word of things which have always existed, but which they have just found to be true. For instance, most cases of insanity were once attributed to heredity. The

following "finding" of science is reprinted from a well-known newspaper:

Environment, rather than heredity, is shown to be the great cause of insanity, according to a remarkable investigation announced before the American Psychiatric Association today by Dr. B. L. Vernon Briggs of Boston. Dr. Briggs has collected facts on 28,000 persons.

What is "environment," that it should cause insanity? What else is it but a picture made by the conscious mind, a picture which can be erased only by the conscious mind?

If you fear a disease because some of your ancestors have claimed that disease, assure yourself that your fears—and not their diseases—are really all that you have to fear.

To heal yourself of belief that you can inherit disease, or that any disease is incurable, use the following declaration:

God gave man dominion over all the earth. This means that good, or righteousness, or right use, gives man power over all earthly things, over all the manifest world. I therefore have all power over my body, for I live righteously. God gave me this power through His own life, which He breathed into me. God is mind. Therefore, through my mind, which I keep in its original Godliness, I have absolute power over my body.

I care for my body. I love my body and bless it. It responds to my blessing because it is a living thing and it must respond.

No person other than myself has power to cause weakness or susceptibility to disease in my body. I

do not permit any person, including myself, to think or to speak weakness about my body. My body is the temple of the living God, through whom I shall manifest everlasting life when I live according to His righteousness (right use of His powers).

LESSON 7

HOW TO APPLY THE LESSONS

DIS-EASE starts in the mind. If you know what trend of thought has caused your trouble, you can treat the thought and cure the trouble. So that you can treat the thought, many of the following lessons tell you what trend of thoughts usually causes certain inharmonies. However, you should not put much thought upon the cause of the inharmony that you seek to heal. Causes of inharmonies are, of course, mistakes. If you have gone even a little way in Truth, you know that it is not good for you to think about past mistakes or other unpleasant things that have happened. You should concern yourself with the past only long enough to replace its errors with truths. These lessons therefore touch only lightly upon the causes of inharmonies.

However, the student who is in touch with Spirit does not need to know even the cause of the inharmony that he would heal. Many patients think that they must name all the symptoms of their inharmonies to the healer, just as they would name them to a doctor. The Great Physician heals no one part alone (otherwise He would not be the Great Physician) but He heals the whole—spirit, mind, and body—provided that the patient is willing to receive such healing.

Please do not take offense when a lesson tells you that certain undesirable tendencies, such as self-

ishness, impure thoughts, and so forth, have caused your particular inharmony. A lesson that makes such statements does not necessarily infer that you have been holding undesirable thoughts in your *conscious* mind. You should take into account the great realm of your subconscious mind, which includes thoughts and beliefs that the human race has held for ages. If you would be healed you should not take personal blame for all the errors for which you suffer, but you should regard yourself as one of the race and treat your condition impersonally. This affirmation will help you to establish an impersonal attitude: *"I heal not myself alone, but through me the whole race is being healed."* Such universality of thought gives you a larger idea of healing, keeps you from taking personal offense, and gives you a greater healing. Also—and above all bear this in mind—*all mankind will be one step nearer heaven on earth as a result of your healing.*

These lessons present prayers rather than single affirmations for healing. Statements and affirmations are effective only when they are rightly used. Some Truth students complain that their concentrating upon single statements makes them nervous; in such cases, healing is often hindered rather than helped. The trouble with such persons is that they endeavor to find healing from the mental plane rather than from the spiritual plane. Healing, wholeness, is necessarily a matter of Spirit. The writer believes that when a student repeats a statement over and over, he is liable to use it mechanically, and mechanically repeated statements never have healed any one. If, however, you find greater help by using single

statements than by using the meditations, you are asked to concentrate upon some single statement from the meditation that best fills your need.

Again you are asked to remember that your mere reading or repeating healing thoughts will not heal you (although you will benefit somewhat even from reading or repeating them). God within you does the healing. If you sincerely follow the meditations in these lessons and allow the absolute truth of each one of them actually to touch and call a response from the innermost part of your being, you will contact the God power, and *you will be healed*. Thousands have received healings in this way. It costs you nothing to try these Truth suggestions—and they do work. You can prove them for yourself, if you will. *You can win healing for yourself.*

If you wish to help another to a realization of his wholeness, keep him in mind while you silently or audibly hold the particular meditation that you feel will help him. (The meditations are printed in italics.) When holding a meditation for another, say “you are” wherever the statement reads “I am”; frequently pronounce the name of the one whom you would help. When the patient is willing and able, have him repeat each affirmation after you. You may help an absent one by holding the meditation in his name.

If you are taking up a meditation for yourself, you should first read slowly—aloud if possible—the thoughts that are given in the lesson that you are applying. Ponder upon the thoughts as you read them and try sincerely and earnestly to realize their truths. When you have become acquainted with the

full meaning of the prayer, you should close your eyes and think of what you have been reading. Such meditation is called "going into the silence." Do not make hard work of meditating, but let the thoughts slowly, easily, and quietly take possession of your mind. Take them deep, deep within you. You should regularly observe a meditation period each day, or several meditation periods during the day. Regularity in meditation will greatly hasten your healing.

Once more you are urged to consider the desirability of holding large, general thoughts rather than small, specific ones. You will benefit from holding either, but you will benefit much more if you can let go of personality and look upon yourself as part of the Great Infinite.

Try holding the following statements for the betterment of all mankind, which of course includes yourself:

We seek first Thy Kingdom, O God, and the right use of Thy powers; therefore abundance of all things is added to us. The thoughts that we think are good thoughts and thus raise the standard of the whole race. With one another we share Thy mighty powers: love, wisdom, kindness, generosity, understanding, beauty, health, and all Thine other attributes. Together we rise to the high places of our consciousness, where Thou abidest, O God.

LESSON 8

RELAXATION

EVERY healing prayer, whether for mental or for physical ailment, should begin with meditations that bring mental and physical rest.

To relax physically, assume as easy a position as possible. If reclining, lie flat on your back without a pillow and with your body unhampered, so that your blood may circulate freely. If you are in a sitting posture allow your hands to lie loosely in your lap, not touching each other, and with palms upward. Place your feet flat on the floor. These positions are not absolutely necessary to your receiving healing, but they are very helpful. Do not give much thought to assuming and holding these positions, but assume them as naturally and easily as possible and then forget about them. You will probably find greater help from holding silent prayers if you hold them with your eyes closed.

During your meditation period be alone, quiet, and passive. Before starting the lesson, be sure that you are holding a feeling of love toward every one. If you have ever hated any one, you must no longer hate him—if you are to be healed. Into your silent hour take no suspicion, jealousy, envy, or thought of revenge. Hold only thoughts of love for every one in all the world.

To relax mentally, use the following meditation. Always use it, if possible, before taking up any of the other meditations in this book. Also this medita-

tion is recommended for healing worry, fatigue, nervousness, and sleeplessness:

I am resting, resting. I am breathing deeply—slowly—easily. I am resting. My muscles are relaxing, relaxing. They are free, easy, unbound. How good it is to let go, to rest, to breathe—slowly—deeply—soothingly—rhythmically. How quiet the world is. The only sound is one that soothes, like the patter of raindrops on an attic roof. I am resting, resting. How still my nerves are, how quiet, how released, how peaceful. It is good to rest—to rest.

My thoughts are thoughts of peace and quiet. I am letting go, letting go. I am resting peacefully, peacefully. There is nothing in all the world to disturb me, for all the world is at peace—at peace—in soothing rest—in still peace—in quiet love. Peace and love, love and peace. It is well with me. I am entirely still. (Hold silent prayer.)

I am very good. My every desire is good. Goodness is welling up within me. I feel it at the center of my being, where God is. The goodness of God floods my heart with its warmth. It suffuses me with desire to be only good—to be like God—to be one with God. Goodness flows outward from my inner being, outward to the surface of me, down into my finger-tips—God's goodness from within, making my hands ready to go out into the world with their message of goodness. Goodness smiles out through my peaceful lips—God's smile. It warms and beautifies my cheeks. It flows to my brain and fills with goodness every cell.

I am good—good. Everything that I do is good.

Every one that I know is good. Goodness is power. I am strong, strong with the power of God. I am now ready to take up the thought for the healing of my mind and my body. I am now ready to let God's strength and goodness flow to every part of me. I know that God heals. He is waiting for me to let Him heal me now. I am willing—I am ready. I am still; I let God heal. (Hold silent prayer.)

Use the foregoing meditation often. You are especially urged to use it just before taking up the meditations in the following lessons. Do not let the healing thoughts cease with the end of your regular period of prayer, but carry the blessing of their peace with you all the day. Do some good thing for some one else—a smile if you can do no more—without expecting any recognition or thanks. Do this and see the good that will come back to you.

LESSON 9

FOOD

SINCE YOU are a threefold being, consisting of spirit, soul, and body, you must feed upon threefold food, else you are not properly nourished, not healthy.

Do you know what the threefold food is that properly feeds the threefold man? This food is substance. Substance is threefold in form just as man is threefold. You will better understand the triple form of substance if you first consider the threefold form of water. Water, more correctly termed H_2O , has the invisible form of steam, the liquid form of water, and the solid form of ice. In each of these forms are all the potentialities of the other forms.

The three forms of substance are these: the spiritual form or idea (which is invisible); the soul (mental) form or thought (which links the invisible idea with the visible solid form), and the body form, the solid (which is visible and tangible). In each of these forms are all the potentialities of the other forms. Just as steam must become water before it can become ice, so idea has to become thought before it can become a concrete, tangible thing.

You feed your spiritual being by appropriating ideas. Meditation is one of the best-known ways of eating spiritual food. You feed your soul (conscious and subconscious mind) by thinking. If you

think unclean thoughts you are feeding unclean food to your soul. You feed your body by taking in material substance through the various organs developed for that purpose. For instance, the lungs were developed to take in oxygen, one form of material substance. The digestive organs were developed to appropriate other kinds of material substance.

Remember that when you meditate you are feeding your spirit, your soul, and your body; also, when you think, you are feeding your spirit, your soul, and your body; likewise, when you eat, you are feeding your threefold being; for spirit, soul, and body are inseparable. They are your Holy Trinity. Feed them holy food.

Why have you been taught to capitalize all words such as God, Father, Divine Mind, Christ, and Creator? Because these words refer to the highest power that man can conceive. The capitalization of their initial letters calls forth your respect, calls your attention to their royal nature, just as crowns symbolize the royalty of earthly kings. This capitalization should be a constant reminder to you that you are living for a purpose—truly, a Purpose—you have a Goal to achieve. This capitalization should remind you of both the Goal and the way to achieve it. Let this capitalization be a constant help to you.

You can work out for yourself a helpful little system of capitalization. Whenever you think of substance, think of it as capitalized substance—as Substance—the holy Something of which you are formed. Whenever you get an idea, think of it as a

capitalized idea—an Idea—the spiritual Essence of God in which are complete mental and material possibilities. When you think, let your thoughts be Thoughts—God Substance, in mental form, the divine Connector between your Idea and its materialization. When you eat food, let it be Food to you, holy Substance in material form, going to feed the very Spirit of you. Think of every material thing in the universe as a Thing, a divine Object that has been formed out of a divine Idea.

When you get such an understanding, you will see God in all things. You will understand what Truth students mean when they declare the divine perfection of all things. When you consider all substance as Substance, all ideas as Ideas, all thoughts as Thoughts, and all things as Things, you will partake of the true, threefold Nourishment.

As you hold the following thoughts, remember that they are Thoughts, through which you are to turn your Ideas into physical Things, especially into a healthy Body.

When Jesus Christ had given thanks at the Last Supper, He broke the Bread and said, "Take, eat: this is my body, which is broken for you: this do in remembrance of me." And He took the cup of wine and said: "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." Paul said that because many did not discern the Lord's body they were "weak and sickly."

O Father, I now understand the true meaning of my Savior's words: He meant that those who take Ideas, think Thoughts, and use Things without dis-

cerning the real divinity in those *Ideas, Thoughts, and Things* are partaking of Substance unworthily and are not getting the real good from it. Their misuse of Substance makes them weak and sickly. O Father, it is very plain now that the misuse of an *Idea* or the misuse of a *Thought*, as well as the misuse of *Food*, brings illness.

I now realize that I take communion with Thee, not only on communion day at my church, but I commune with Thee every day in the church of my body. Every time I partake of divine Substance by meditating, by thinking, or by using Things, I "eat" the body of Christ. Every time I meditate upon my spiritual nature, and put into activity the Ideas I thus receive, I drink of His blood—I proclaim my eternal life power.

Every time I meditate upon Thee, and Thy Son, and Thy Holy Spirit, I am receiving my "daily bread," which is indeed the Bread of Life.

LESSON 10

THE STOMACH

THINKING and eating, as you learned in the foregoing lesson, are different ways of doing the same thing—appropriating substance. Because of the close relation between thinking and eating, man's mind and his stomach are sympathetically connected. The thinking center in the head is in direct communication with the solar plexus, the nerve center that controls the action of the stomach.

Thoughts react directly and immediately upon the stomach and other digestive organs. For this reason palatable thoughts are as necessary to good digestion as palatable foods. Disturbing thoughts during a meal cause disturbances in the stomach and hinder it in the performance of its regular work.

To overcome stomach trouble you must overcome worry, hurry, fear, anger, hatred, and similar negative tendencies. If you do not say grace before your meals for the sake of giving thanks, say it for your stomach's sake. Saying grace will quiet your mind and thus will help your stomach to take care of food.

The best remedy for stomach trouble is love and joy. The more love and joy you assimilate, the more nourishment your body will assimilate from your food. The joyous, easy-going person, he of the hearty laugh, is seldom troubled by his stomach.

If you can possibly do so, eat in the company

of happy-minded persons; indulge in friendly and joyous conversation. It is said that "chatted" food is half-digested food and a wholesome joke digests wholesome food. Laugh much. Music with meals is excellent. After eating, play joyous music, whistle, or sing, even if you think that you are not musical. The good effect that the music will have upon your digestion will surprise you.

Another excellent aid to digestion is to eat in the outdoors. As you eat, breathe in the air joyfully as though it were ethereal happiness, made just for you to breathe in and make a part of yourself. The life-giving sunshine is also good, but especially potent is the inner sunshine that comes from happiness, joy, and consciousness of God.

Do not wait until your stomach aches to give it a healing application of joyous love; treat it well at all times, and it will never ache. Remember that your stomach is your friend. Like other friends, it will do much more for you if you praise it and expect good works of it than it will do if you find fault with it and expect it to be inefficient.

Keeping the foregoing suggestions in mind, you are ready for the healing prayer:

I am resting, easily, comfortably, peacefully. There is not a care in the world to worry me, for the world and all in it are God's and He has adjusted all things to work in divine order. I do not wish to interfere with the order that He has established. I have only to enjoy the good that comes to me, for all has been created for my good.

There is no reason for me to hurry. There is sufficient and more than sufficient time for me to do

all that I want to do—and I want to do all that I should do. When the time comes for me to do the task that awaits me, I shall desire to do it, I shall be ready to do it, and I shall do it well. I do not have to worry about it beforehand, for not I but the Father within me “doeth his works,” and He does all things to their perfection.

There is nothing in all the world to fear, for I am good. All that I do, I do for the sake of good, and only good can come to me. Fear is the dread of an imaginary happening; it is therefore a belief in something that does not exist, and I am not concerned about things that are not. I am strong and courageous, for I believe only in the good.

I do not feel hatred toward any one, because I look through God's eyes and understand with God's understanding, and I discern the true self beneath the outer appearance. I know that all persons are good and that their intentions are good. I cannot do otherwise than love them.

I praise and bless my stomach for its good work. I tell it that divine life and intelligence are within it, directing it in harmonious functioning. I do not eat merely because food tastes good, but I choose my food and eat it to the honor and glory of God, recognizing it as His substance. I agree with the food that I eat, and the food agrees with me.

I am full of joy. Much happiness is in store for me. I make room for joy in my life and my life is filled with joy. I want to speak aloud my gladness. I do speak it aloud. I share my happiness with others. My heart sings. I let it sing and I sing with it. God life thrills my being and I am healed.

LESSON 11

THE LUNGS

ANOTHER way of feeding the threefold man is through the lungs. Every time you breathe, you appropriate some of the vital substance so necessary to your well-being. If you would be well nourished you must breathe deeply, so that every part of your lungs may receive the substance that God has generously provided for you. You do not have to make deep breathing a mechanical process. The person who is happy, who is sure that God is good, who loves all and hates none, will naturally breathe deeply and joyfully. Joyful breathing is as important to your threefold well-being as is joyful eating.

Be confident, courageous, and joyous as you hold this meditation for renewing your lungs.

O wonderful World, I love you. O Sky of living blue, you are beautiful. O Flowers, O Trees, O flowing Streams, you are alive with a wondrous life. O marvelous Cities, O busy Throngs, a mighty intelligence moves you. O blessed People everywhere, I share your joys, your marvels, your blessings. I am one of you, joyous, marvelous, blessed. I am part of all that is.

Whence have we come—we skies, we flowers, we trees and streams, we cities and throngs, we blessed people? Have we come only from dust? No, we are not dust alone—we are living substance; each of us is a part of God. Whence has come our

loveliness, our livingness, our marvelous intelligence? It has not come; it simply is—within us, without us—all that we take, all that we will give.

Around me is the substance-filled ether, containing all that man will ever need. The trees feed of it and flourish. The streams are filled with the rains that come from it. All that man has ever made or grown, originally came from this substance-filled storehouse. People breathe of it and are strong with its strength. It is free to all. Any one may have it for the taking. It does not bring health to one and sickness to another. It brings health to all who want health.

O substance-filled Air of God's wonderful world, come into my body, make your substance my substance. You are life to me even as you are life to all that live. I may have you for the taking. I appreciate you. I see you as God's nourishment for His children. Strength of His strength, Substance of His substance, I now fill my lungs with you, my being with you, and make you my strength.

Thus God continually breathes into my nostrils the breath of life. Joyfully, peacefully, trustingly, confidently, I receive it. With joy and gratitude and love I give His life forth, in my thoughts, in my words, and in my deeds.

I thank my loving Father for giving me the breath of life. I thank Him for His substance that pours into my body with my every breath. I thank Him that I am healed now. Already I am a new creature, joyous and blessed and ready to prove my renewed life to all the world.

LESSON 12

THE KIDNEYS

CONGESTIVE, degenerative, and inflammatory thoughts cause diseases of the kidneys. The function of the kidneys is to eliminate poisons and waste products. Congestive thoughts—greed, undue acquisitiveness, and selfishness—are waste products of the mind. They cause congestion of the body's functions, especially in the kidneys. Inflammatory thoughts—hatred, anger, resentment, and their breed, cause the body's energies to be burned—wasted—and the organs to become inflamed. Degenerative thoughts, thoughts that are unworthy of one's high ideals, are poisons in the making, and the burden of ridding the body of them falls largely upon the kidneys. When there is too great an amount of poisons and waste products in the body the upbuilding of the body tissues ceases. Even the organs of elimination finally succumb to the very thing from which they would free the other organs. Thus thoughts of materiality, of self, of anger and its kind, of appetite and of lust, all these cause congestion, inflammation, and degeneration of the bodily tissues, especially of the kidneys.

Every discussion has two sides. Consider now the more pleasant side of kidney trouble.

The very fact that a person's thoughts so affect the body, shows that the person has a great supply of energy, but the energy is being wasted. Let him

use the energy so that it becomes constructive instead of destructive. Truth students hear a great deal about "spiritualizing their powers," but they do not always clearly understand what the phrase means. Recently an article, "Watch Your Words," by Dr. Harry Emerson Fosdick, was published in *Psychology* magazine. In this article Dr. Fosdick gives two simple examples of turning destructive energy into constructive energy. He says:

Where did Beethoven get the melody for his Rondo in the Waldstein Sonata? It was a ribald folk song about fleas in straw, and Beethoven heard it, lifted it up, redeemed it, and now it soars and sings forever.

Once there was a rotten ballad that went the rounds of the Scottish barrooms. I could not repeat it here. It would take a strong stomach even to read it. Robert Burns who, alas, knew Scottish barrooms all too well, knew that ballad also. But Robert Burns had a creative genius and he took the low-down barroom ballad and redeemed it. What he made of it you could not guess unless somebody told you.

The redeemed song, according to Dr. Fosdick, is the old favorite, "John Anderson, my jo, John." Dr. Fosdick then says: "That is a dirty barroom ballad—redeemed. If Robert Burns could do that, what can Christ do with a man?"

The things, indeed, that Christ can do with you! When you even begin to understand and to love as Christ understood and loved, you can literally make yourself over. You can spiritualize your energies into divine powers. You can turn congesting selfishness into ever-flowing generosity. You can turn degenerative thoughts into generating, increasing life. You can turn inflamed anger into glowing love.

You possess these energies all the while. You do not have to get them from a source outside yourself. The Source is within you! The very powers that have been destroying you will, when you lift them up, renew not only your kidneys, but your entire being.

For spiritualizing your powers, convince yourself of these truths and meditate upon them:

There is only one power in the universe—the power of good. Nothing can live, move, or have its being outside of this power. The purpose of this power is to foster good for the use of the created world. I do not use the power for purposes that are not good. I do not waste the power by thinking angry thoughts or hateful thoughts or thoughts that promote selfish ends or thoughts that do not promote the progress of my better self. I want my share of good; therefore I constructively use the power.

The Prayer of Prayers states, "Thine is the kingdom, and the power, and the glory forever." Mine also is the power—and mine, too, is the kingdom and the glory forever when I rightly use the power.

I rightly use the power by rightly thinking. I rightly use the power by loving instead of hating. I trust instead of doubting. I freely give. I keep all my thoughts true to the best in me. A Bible psalmist says, "Ye are gods." I am true to the God in me. I recognize the divinity of all my energies. My strength and my life depend upon them. They cleanse, establish, and renew all my organs in divine order. Through my uplifted powers I come into the Promised Land of health, happiness, and prosperity.

LESSON 13

THE GENITAL ORGANS

JESUS usually gave thanks even before He made His demonstration. Before He fed the multitude from the seemingly small amount of loaves and fishes, He gave thanks. Before He brought Lazarus from the tomb, He gave thanks for His realization. Business people of today are proving the value of "thanking you in advance." Thanksgiving is a powerful magnet for attracting desired things from the invisible realm.

Praise is one form of thanksgiving. Indeed, it is a very high form, for it includes more than mere thankfulness. Praise includes joy and happiness, and often takes the form of song, the harmonious expression of joy.

What are some of the results of joyful thanksgiving? When you are happy and express your happiness, the persons near you become happy, too. Even much depressed persons will become less depressed, although they may not allow themselves to show the change outwardly.

Thus one mind responds to another mind. Intelligence answers intelligence. All minds might be said to speak a common language. By their common response they acknowledge their common Source, the one universal Mind.

There are other centers of intelligence besides that of the individual mind. No longer does intelli-

gent man think that he lives in a world consisting solely of matter. He knows that he lives in a world of intelligence, a world of ready response.

Scientists declare that even the atoms think—that is, express intelligence. The amoeba, the simplest known form of animal structure (a single cell composed of a bit of protoplasm which looks, under the microscope, like a minute drop of water), shows interesting intelligence. It has no eye to help it find its way, but it has a mind, a “response to a stimulus,” says an encyclopedia, which causes the amoeba to push out feelers by which it investigates traveling conditions. It “responds to external conditions by moving in reference to them.” Thus does the simplest form of animal life “think,” and betray its responsive intelligence.

Intelligent and responsive cells coöperate to form the tissues of the bodily organs. Each organ has a thinking center, which coöperates with and responds to the thinking center in the brain. Thus are all the body cells in intelligent communion with the body’s main thinking center.

In a foregoing paragraph your attention has been called to the fact that one person’s mind will respond to another person’s mind. So also do cellular minds respond to the individual mind that controls them. Let the controlling mind be sorry, and all the little cells are sorry, too. Let the controlling mind sing joyfully, and all the little cells sing, too. A person cannot be happy in his mind without his joy’s showing outwardly. Neither can the little cells sing without showing the joyous effects of their song. Praise and commendation increase their ability, even as

praise and commendation cause a person better to express his powers. Have you not heard of flowers that have blossomed more beautifully and of trees that have borne better fruit when they had been praised? The human body is more intelligent and more sensitive than plants. Therefore, praise your body, love it, sing to it—and let it respond—if you would have a joyous body.

The vital organs are highly intelligent. You can help your genital organs to become pure and strong and well by talking to them, by thanking them and praising them. The following words, when spoken direct to the genital organs, will give them strength:

You are important to my well-being. You are part of me, and as I rise spiritually I do not ignore you. I raise you with me to spirituality.

Love, such as Christ expressed, fills my mind. Through my mind this love reaches your thinking centers. Together we are purified, uplifted, and vitalized by the inspiration of our Christ mission.

You function in perfect order and harmony. I thank you and bless you. Together we are established in unfailing strength. Together we take our rightful places, uplifted through God's holy love. His life in us is unchanging. His life in us ever increases.

God in the midst of us is mighty to heal. Rejoice. Sing. All is good. All is well. We give unceasing thanks and we are blessed forever.

LESSON 14

BONES

CELL BY CELL your body is constantly being made new. The result is that the body that you have this year is an altogether different body, so far as actual material composition is concerned, from the body that you had some years ago. If your body shows no improvement over your body of a few years ago, the fault is your own. You have molded the new cells over old thought patterns, consequently they look no different from the old cells. Begin today to shape your new cells over new ideas, that you may get the full benefit of the renewing process.

This continuous renewal goes on in all parts of your body. Renewal is just as true of bones as it is of blood. You probably know that your blood continually receives fresh oxygen in your lungs and is constantly being purified and renewed, but you may think that bones are permanent, that you have the same old bones, year in and year out. You perhaps fail to consider that your new blood takes its newness into your bones where it washes away the old cells and leaves fresh substance for the new ones. You should not force this new substance to form itself over old belief patterns, but you should do your part toward aiding the renewing process by furnishing fresh, new ideas, by giving your bones the renewing, stabilizing, strengthening substance of your

thoughts. You can straighten misshapen bones by building the new substance over well-shaped thought forms. You can help broken bones to mend by knitting them together with the fibers of your thoughts. You can make soft bones take on the proper hardness by giving them the strengthening firmness of your thoughts. You can help to give flexibility to brittle bones by taking all hardness from your thinking.

Your bones bear to your physical self the same relation that the principles of Truth bear to your metaphysical self. Both bones and Truth principles make up the framework of your body temple. Without either you could not stand; you would indeed be a worm of the dust. Metaphysically bones symbolize stability. Stability comes from a Latin word that means "to stand." Substance comes from the same root word, and means "to stand under." "To stand under" might be said to mean "to understand." Hence, bones and stability and substance and understanding have much in common. Each is a different expression of all the others. You can build substance, or standing power, into your bones by appropriating that which stands under, or back of, the physical—which is understanding. As strong bones uphold the physical man, so does understanding uphold the superman.

To build strong bones you should build good substance into them—good substance, which is God substance, or God "standing under," or understanding of God. Take this meditation for adding substance (understanding of God) to your bones:

I cease to look to outside sources for the rebuild-

ing of my body. I turn within, where I find the Father. I know that this promise is true: "If thou return to the Almighty, thou shalt be built up." I look to Him for the building of substance into my bones. He gives me understanding, which is spiritual substance. Through Him I can turn spiritual substance into any material substance that I desire, even as Jesus Christ used His understanding to turn spiritual substance into loaves and fishes. Through my understanding of God as substance (Good that stands back of all things) I build strength and stability and goodness into my bones. I see the relation between my bones and my understanding, and I am upright both physically and mentally.

Take this thought form over which to mold the new substance (understanding), that your bones may be made straight:

I do not compel new bone substance to form itself over old, imperfect beliefs, but I give it the fresh forms of new understanding and I allow it to add itself to me after the perfection of the Christ pattern.

Take the hardness from your thoughts, thus taking brittleness from your bones, by holding and living this thought.

I do not think unduly on material things. I have no hard feelings toward any one. I forgive each seemingly unloving thought and hard word by "giving for" it a loving thought and a soft word. Thus I keep my bones from becoming hard and brittle.

Add stability to your thoughts, thus taking

undue softness from your bones, by holding and living this thought:

The strong principles of Truth are my constant guide. I am never undecided or wavering, because Truth decides my every thought, word, and act, and I am ever trustworthy, stable, and steadfast.

To help broken bones to knit together, believe in their intelligence and hold this thought:

My bones are intelligent and they desire to maintain their unity. I think no thought that can keep them apart. I know that I cannot separate myself from God. God is in each part of me. He is the Force that keeps all my members together. I give this Force full freedom, and all seeming breaks are joined. Through Christ my thoughts and my bones knit in perfect wholeness.

LESSON 15

THE SKIN

THE SKIN is the clothing of the mind, a covering so fine in its perfect state that it fittingly incloses the very image and likeness of God.

Just as material clothing reflects the wearer's taste, so does the skin outpicture the thoughts of the mind. Inner harmony or inharmony shows in corresponding conditions of the skin.

Thought, as you have been told in a foregoing chapter, is food quite as much as is a loaf of bread. If you indulged in the wrong kind of thoughts, you would suffer about the same results as you would from eating the wrong kind of food: Both react on the digestive organs and often cause eruptions on the skin. An eruption in the mind is quite likely to be followed by an eruption on the skin.

The skin is an organ of elimination. When treating the skin you should take this fact into consideration. When you notice impurities and imperfections in your skin you should understand them as signs of elimination of inner inharmonies. Elimination of inharmony is far better than suppression of inharmony; remember that. So if your skin is imperfect do not be disturbed about it, but rejoice that error thoughts are being pushed out from within. Affirm inward perfection in their place, and a fine, clear skin will result.

Sometimes a person finds that his joyous state

of mind is often followed by the appearance of imperfections on his skin. This seems to him the reverse of what metaphysics teaches. However, the fact is this: The imperfections are the outpicturings of previous inharmony within; his state of joy has aroused his bodily organs to greater activity so that they have eliminated the impurities through the skin. As soon as all the impurities have been eliminated, the joyous condition will show in the soft, glowing condition of the skin.

Skin represents the point of contact between the inner and the outer consciousness; it represents material substance unified and harmonized with universal substance. When the mind is clean the skin is clean; and it radiates. Read, in Exodus 34:29-35, how the skin of Moses shone when he came down from the mount (place of high thoughts).

Thoughts of cleanliness, peace, and purity are excellent harmonizers for skin troubles. Remember that beautiful thoughts make beautiful skin. If you would have a firm, unbroken, beautiful skin, regard your body as God's holy temple; receive and live these thoughts:

Answering God's call of love I now enter the holy of holies in the midst of my body temple. I feel His presence clothe me round with infinite love and wisdom. I see that the covering of His temple is radiant, for the light of His holy Spirit is now shining through. His peace goes forth in a gentle blessing and His temple gives forth a soft glory.

My soul is hushed and still; God is renewing my body temple, revealing to me the perfect pattern,

pointing the way by which I may be made perfect and whole, the way by which my very flesh shall give forth a message of life and substance.

I am conscious of God's omnipresence. Nothing but goodness, harmony, peace, can come near my dwelling. My body temple is softly bathed in the light of love. It is being renewed, perfected by the power of divine love.

I feel and acknowledge God's presence within me. His thoughts are working in my mind and in my heart. I am sending them forth to every part of the temple. I am realizing the one Presence and the one Power. Through me the Father sends forth to all the earth a blessing of peace—peace—peace.

The stillness deepens. From afar the light is breaking. The earth is bathed in glory. My blessings are returning to me from the overflowing hearts of hundreds and thousands of God's children. He is sending my blessings back to me. They manifest in the covering of my temple, and every imperfect place, even the tiniest roughness, is made smooth and perfect. My temple is blessed by the power of universal love.

Something is building—building—building—silently, perfectly, from within: The substance of faith, love, and good will is building itself into my body. God is helping me to build His substance into my temple, that in my flesh I may see all good.

I am learning, quietly learning of God, the way of peace and good will toward all. I see the fruit of His Spirit being made manifest. All hardness is dissolved and removed. Joy enters—the joy of accomplishment. I place the garment of praise over

all mankind. The oil of joy and gladness softens and makes beautiful the covering of my temple.

I give my whole temple to God. It is His. It is His. Peace, purity, cleanliness, love, and joy shine forth from every part of it.

It is blessed to feel God in the midst of me—to know that I can always abide in Him. Surely goodness and mercy are one with me, and I shall abide in the house of the Lord forever. Covered by His pinions, His holy temple shall be beautiful and radiant. It expresses God only. It is eternal.

(The author is indebted to Clara Palmer, a dear friend in Truth, for the meditation used with this lesson.)

LESSON 16

THE HEART

THE HEART is usually thought of as the organ that supplies life to the body. To "take the heart out of" anything means to take away from that thing the properties that give it life. To "put the heart into" anything means to put into that thing the intangible something that gives it life.

The heart symbolizes one of the main forces that keep life powers active. Do you know what this force is? Have you not often heard that the heart symbolizes love? "I give my heart to you" means "I give my love to you." Love, then, is one of the main forces that keep life in activity. The saying, "It's love that makes the world go round," is aptly expressed.

Physiologists tell us that the action of the heart is reflex action, that the heart's dilation and contraction are controlled by sympathetic nerve centers in the spine. They also tell us that the will does not control the heartbeat, but that emotions do affect the heart and that excessive grief has been known to cause sudden death. We can, however, control our thoughts and thus have control over our hearts. You no doubt know that if you picture some danger as happening to you, and picture it vividly enough, you can note a decided increase in the speed and in the strength of your heartbeats. This alone should give you some idea of what you can do to your heart by use of your mind.

Fear, anger, and tenseness cause harmful conditions of the heart. Love eliminates harmful thoughts. "Perfect love casteth out fear." Love stimulates the heart into healthy action; therefore the "remedy" for heart trouble is love. Love is the intangible something that "puts the heart into" the accomplishment. Love heals the heart. Love dissolves hardness of the arteries. Love stimulates circulation of the blood and sends new life to all parts of the body.

To help your heart and your other organs of circulation to become physically perfect and to function perfectly, hold and live this prayer:

Dear Father in heaven, Thy peace and Thy tranquillity fill my heart. Thy presence is all about me. Thy supporting arms uphold me, and I rest and relax in Thee. Even as Jesus Christ said to the wind and the waves, "Peace, be still," so sayest Thou to me: "Peace, be still. Peace be unto thy heart." Father, I am still and peaceful; my heart is ready to receive Thy blessing.

I know no evil, for Thou art with me. I think no unclean thoughts. I know no unpure thing. I do not fear, for all that I do is good, and only good can come to me. I harm no one. No one harms me. I hold hard feelings toward no one. No one holds hard feelings toward me. Thy perfect love in me has cast all fear from my heart.

Dear Father God, without Thee I am not. I am Thy substance. I am Thee in expression; let me always remember that. Only through Thee did I come into the world. My only reason for being born was and is to express Thee, who art Love.

Dear Father, Thou hast placed in me a heart of love. Through the goodness of Thy love in my heart, all mankind is made more like Thee. My heart is patient and gentle, for "love suffereth long, and is kind." My heart is not covetous, for "love envieth not." My heart is humble and meek, for "love vaunteth not itself." My heart is gracious and courteous, for love "doth not behave itself unseemly." My heart is generous and free, for love "seeketh not its own." My heart is ever pleased, for love "is not provoked." My heart knoweth only good, for love "taketh not account of evil." My heart is filled with gladness at the righteousness of all men, for love "rejoiceth with the truth." My heart is a believing, trusting, and lenient heart, for love "believeth all things, hopeth all things, endureth all things. Love never faileth."

Thou hast made my heart an understanding heart. By keeping my heart pure and clean and loving, I fulfill my purpose in being, Thy purpose in giving me life, that I may take more of Thee to all men. "Blessed are the pure in heart: for they shall see God," even as Thou hast said.

Father of love, these good thoughts sing within my heart and swell and vibrate it as the bird song swells and vibrates the throat of the bird. Love overflows from the singing chalice of my heart and courses along the blood streams of my body, making them rivers of eternal life.

I go forth now, O Father, with a rhythmic, harmonious heart, with a clean, loving, understanding heart, to serve Thee by sharing Thy love with every living thing.

LESSON 17

THE FEET

IF YOU were asked to reason out what faculty caused man to develop feet, you might consider your own feet and reason thus: "My feet are the foundation upon which the rest of my body stands. My feet make contact between the rest of my body and the earth. My feet move the rest of my body along the earth. My feet are the means by which the rest of my body dances—or loiters—along the way."

Knowing that the different parts of your body are outpicturings of various faculties, you would try to reason out what particular faculty is a "foundation" for the other faculties; what faculty makes contact between the other faculties and the physical world; what faculty causes the rest of your faculties to move (develop), to dance (be joyful), or to loiter (be depressed). You would find that the faculty of understanding would do all those things. For instance, understanding supports the body consciousness, even as the feet support the body. Feet, then, represent the understanding. They are, literally, that which "stands under."

"But," you might continue to reason, "I have two feet. Have I two phases of understanding?"

All creation is formed on a two-way system: masculine and feminine, positive and negative, right and left, inner and outer. The law of supply, for

instance, involves giving and receiving. Understanding, to be well-balanced, must have a knowledge of both branches of spiritual laws. If you understood only giving and knew nothing of receiving, you could progress no faster along the road of life than a one-footed person could progress along a street. You would not be well-balanced.

Your feet, therefore, are important members of your body. Take good care of them by taking care of your understanding. Persons who have a wrong understanding of life, who believe that life is filled with trouble, often have trouble with their feet. The trouble is not in life, but in their understanding, which is outpictured in their feet. Bunions, callouses, and corns are indicative of thoughts about hard, material conditions. Also, persons who dwell much on the material side of life often are inclined to be unduly proud; their false pride often causes them to wear tight shoes. Their pride hampers their understanding just as their shoes bind their feet. Such persons need to soften their understanding—and their feet—with the oil of love and humility.

The arches are to the feet what spiritual knowledge is to true understanding. Broken arches denote the owner's loss of understanding of man's spiritual being. If you wish to build up broken arches, concentrate on affirmations such as, "*I am a divine being,*" "*I am strong with spiritual strength,*" and so forth.

Ingrowing toenails are caused by thoughts of resentment, which grow in upon and impair one's understanding.

To have perfect understanding and perfect feet, meditate upon the following thoughts:

I realize the importance of getting a good foundation in life. I endeavor to achieve a well-balanced understanding. I build my understanding not from my intellect alone, but also from my heart. I soften my understanding with love. Through my understanding I progress and press forward to my goal. Understanding of God makes me joyous. "He maketh my feet like hinds' feet." My understanding is quick and joyful. My feet express my understanding, and surely and gladly they carry me joyously along the way of life. My whole being dances in joyous response.

My understanding is established in the consciousness of the Lord. My body is a temple, built of His divine ideas. The Lord is in His holy temple now. Let all the earth keep silent before Him. (Hold silent meditation.)

LESSON 18

THE EYES

WHEN MAN began to develop his faculties, that he might get a consciousness of all good, he experienced a need for some special organs through which his conscious mind might contact the rest of the physical world. Especially he desired to see, that he might better understand the things he was beginning to be conscious of in other ways. So he developed an eye. (Your attention has already been called, in Lesson 3, to the fact that man is said to have had, at one time, only one eye.) The eyes, then, can indeed be said to be the windows of the soul (mind), for through them the soul receives light (illumination, understanding). Remember, however, that eyes, of themselves, cannot see. The soul, the mind within, does the real seeing, the real interpreting of what the eyes look upon.

When an organ is not used it ceases to function, it shrivels, it becomes impaired. If you do not use your soul powers you lose the use of the organs through which they function. To restore the organs you must use the powers. If one does not allow the mind to look out through the eyes, the vision becomes imperfect. Imperfect sight is the result of obscured understanding. To regain lost eyesight, one must use the inner visioning power.

Since imperfect sight is caused, not by imperfect eyes but by imperfect understanding, the treat-

ment for the healing of eye troubles is a treatment for the clearing of the inner vision. If the darkness that blinds the inner perceptions be cleared away, the windows of the soul will lose their cloudiness, their imperfect vision.

See first with the eye of faith, and the bright vision of faith will send its spiritual light through the darkness of your eyes as the sun sends its rays through dark clouds. The windows of your soul will become clear and your vision will be restored.

Never force your eyes to see. Relax the eye muscles and without effort allow the eyes to rest upon some object. To correct nearsightedness, allow the eyes to rest upon distant views; hold and live these thoughts:

I do not magnify the importance of inconsequential matters or let them seem large because they are near to me. I do not ignore the importance of things that seem far away. I see and understand all things in their fullness of good and in their true perspective.

To correct farsightedness, rest the eyes quietly upon some object close by; hold and live these thoughts:

I do not give undue attention to matters that do not concern me. I do not worry about matters of the future or about imaginary happenings. I live in the today. I see and understand all things in their fullness of good and in their true perspective.

For awakening the inner vision, that it may restore your eyes to their perfect wholeness, meditate upon and live these thoughts:

I relax. I rest. I let go. I relax my muscles. I rest my mind. I let go all worry and care. I am

dwelling in the house of the Lord. In His house all is goodness and mercy; His loving-kindness abides with me forever. Peace—peace—be still. (Hold silent prayer.)

I see not with my eyes, but with my mind, the same mind that was in Christ Jesus. The Christ mind in me sees no darkness. The Christ mind in me knows nothing of imperfection. The vision of the Christ mind in me cannot be obscured by any belief in diseased eyes. The Christ mind pictures no evil, for the eyes of God are too pure to behold iniquity. (Hold silent prayer.)

My thoughts are high thoughts—thoughts of my highest ideals—thoughts of the Christ. My mind is the mind of Christ—high, fine, true, perfect. (Hold silent prayer.)

Intone the words: Power—power—power. With increased volume of voice, repeat the following: All power is given to me in heaven and in earth. God power is mine. I feel it swell my throat; I feel its strength vibrate through my tongue. Power of God—power of the Christ—waiting for me to send its strength to every cell in my body. I send it! I send it! Through the Christ mind in me, I send the God power to every part of my being. Glorious Spirit-strong life of His life is mine. I receive it into my eyes. They are wonderful eyes because the same mind that was in Christ Jesus is looking through them. I receive Him! I receive Him! The white light of His radiant goodness shines from my eyes. I let it shine! The clearness of His vision reflects from my eyes. I let it reflect! The light of divine

understanding illumines me and radiates from my vision. I let it radiate!

Wonderful eyes! Blessed eyes! Said Jesus Christ, "Blessed are your eyes, for they see." I believe. I praise God. Through Him I now receive my sight.

LESSON 19

THE EARS

THE RADIO teaches many helpful things. From it you may learn that the air is full of messages for those who have instruments to receive them. You can only dimly surmise the things that yet may be taken from the ether as more and more is learned of it. Messages have always filled the ethers, but heretofore people have not known about them because they have made but little attempt to receive them. They now have learned to use receiving sets through which they can at will receive messages from the air. The radio should help you to understand mental telepathy, or thought transference. It should help you to understand better the sense of hearing.

The ear was developed in man by his desire to hear, even as the radio was developed because of his desire to receive messages from the air. In order to receive hearing, man had to have receiving instruments. One of those instruments is the ear. His desire to hear actually shaped part of his physical organism into funnel-like structures that would easily catch sound waves. But catching the waves was not enough, so the desire to hear caused the formation of a complicated little receiving set, made to receive and to transmit sound waves. Fine nerve ends within the ear are impulsed by the vibrations and carry the messages to the brain. The mind has the privilege, however, of refusing to receive messages. If it does

not wish to receive a message, it tunes out (so to speak) the unwanted vibration, even as you tune out radio stations that you do not wish to hear.

The power to tune in and to tune out is very helpful when rightly used. You can tune out static that comes in on the receiving sets of your radio; you can tune out music that is not uplifting or pleasant or helpful. Likewise you can tune out unpleasant messages that come to the receiving sets in your ears; you can do this by refusing to listen to the messages. You can tune out gossip; you can tune out all that is not helpful. Sometimes, however, a person is rebellious and obstinate, and refuses to allow his mind to listen in when he might receive helpful messages. Continued rebelliousness, obstinacy, and stubbornness cause deafness. In children such attitudes of mind often cause earache.

Within the ears are some delicate little organs whose functions, according to physiologists, have to do with maintenance of the equilibrium of the body. Thus you may see that receptivity and poise are closely connected both literally and figuratively. When you open your ears and your mind in wisdom you are poised and well-balanced in your attitude toward life.

The radio has been especially helpful to deaf persons. Something of its benefit was stated in a practical way in an article that has been published in the *Kansas City Star*. The article reads in part as follows:

While the radio has become almost commonplace, so quickly does the public accept the marvels of science as an ordinary experience of life, one phase of radio

broadcasting is still exciting amazement—its benefits to deafened ears. . . .

The deafened have been slow to recognize the beneficial effects of radio, for many of them have come to believe they are beyond help of any kind. If a trace of hearing remains and they can be induced to listen in again and again, they will find in many cases that from hearing music distinctly they gradually come to hear the human voice. . . .

The deafened person should not be discouraged if he cannot hear over a crystal set or with weak head 'phones. A more powerful set and strong head 'phones may be needed, and then the listener must harness his will power to his ears and try persistently to hear. Loud music may be the first thing he hears; the crash of the drums and the blare of the brasses. Then the more subtle sounds will come to the listener's ears and some day a person with a particularly clear voice will speak and the listener will begin to get a word here and there. But the experiment must be tried over and over again, . . . until finally the listener hears with ease any speaker with a clear voice. Moreover, hearing in ordinary contact with people will be improved because of stimulation which the "listening in" has given the ears. . . .

But it is the deafened themselves who can help most in the matter. They should get a radio and stick to it, even under discouragement. It is the setting-up exercises for their ears and they should regard it as such.

If you would have good hearing, heed the words of Isaiah: "The Lord Jehovah hath opened mine ear, and I was not rebellious, neither turned away backward." If you would have good hearing, remember that your hearing is controlled by your mind and that it can be healed through your mind. By making yourself receptive and willing to receive messages of good, you can make sensitive not only

your hearing but also your intuition, and thus receive messages not only of sound but also of Spirit. A study of the Scriptural readings regarding Samuel (inner voice) will be found helpful in the healing of deafness and of dull perception.

For the healing of deafness, meditate silently until you feel that you have contacted the God powers within you. Center your attention in your ears and at the root of your tongue; slowly and with a feeling of power repeat the meditation. (Pause to listen attentively at the end of each sentence. Try to hear the sounds described.)

I am in tune with all that is good and harmonious. I am listening for the voice of God. I desire ardently to hear His clear call. My ears are open and the doors of my mind are also open to receive messages of good.

I am quiet and ready and willing. I want to hear, and I do hear. Listen—I hear a sound like the tinkling music of water playing on a marble fountain. Do you too hear it? Listen—I hear a sound like the ever-singing murmur of a whispering pine. Do you not hear it? Listen—I hear a sound like the lap, lap, lap of waves that wash a sandy shore. Surely you hear it. Listen—sweeter than aught else I have heard, I hear music in the voice of my brother man, divine tones that carry thoughts of the love that God has planted in his heart. Tell me that you, too, hear it. But listen—listen—I hear something still more divine, something that is calling me in the clear, pure tones of the Christ. It is the still small voice within me. I hear it—I hear it. It tells me that the world is good. It bids me to be good, to be gener-

ous, to be willing to hear and to comprehend the thoughts of my brother man, to be willing to be guided by good judgment, to be obedient to true wisdom. I hear its sincere call, and I must answer—I must. I want to tell it that I am in all ways good. Because I want to answer that I am good, I know that I am very good. I answer you, still small voice within me. I hear you and I tell you that I am good. I have listened to you and I know that I am in my true relation with my indwelling Lord and with all the world. I listen to you and all my powers are in perfect balance.

Now that I know how to hear truly the message from within, I need never be deaf or confused or slow of perception. Before I make up my mind to receive any new thought I shall listen for the inner voice and wait until I hear it say, "Here is the mind that hath wisdom." Before I open my mouth to speak I shall listen for the inner voice and wait until I hear it say, "I have put my words in thy mouth." Before I set out on any new undertaking I shall listen for the inner voice until I hear it say, "I will instruct thee and teach thee in the way which thou shalt go."

Blessed are my ears for they hear. Blessed is my mind for it listens to the voice of Spirit.

LESSON 20

THE SPINE

ONE OFTEN hears the remark, "He has lots of backbone." The inference is that the person so described has much moral courage. We know that the backbone gives physical strength and we might think that moral strength is merely implied in the foregoing sentence. However, through the backbone one receives not only physical strength, but mental strength and spiritual strength as well.

The spinal column represents the "tree of life," the connecting link between earth and heaven, between the formed and the formless, between the body and the mind. Nerves are metaphysically known as branches of the tree of life. They connect thought centers with one another and carry the vital tide of life from the spinal column to all parts of the body, thus unifying the whole system.

A healthy spinal cord is necessary to the receiving and to the maintaining of perfect health of mind and of body.

To give vitality to the nervous system, let your whole being yearn for God as you hold these thoughts:

God has endowed me with His own eternal life. God life can never die. God life is powerful to renew my being. It is radiant life. It is bright and shining. I can feel it illuminating the cells of my brain. Even an infinitesimal part of it is vital and

glowing. Sometimes I think of an infinitely small bit of it as a tiny, glowing electric lamp; I think that this lamp is shining in the nerve cells of my brain. I take this little lamp and light the way along each nerve. I take it down my spine, and I feel new life responding there. I take it over my whole body, and each part is restored by its illumination. My every cell vibrates with increased life and joy and energy.

To strengthen the spine, hold and live these thoughts:

My spine is the tree of life. I feel goodness, and strength and vitality flow through my spine. My spine is strong and every vertebra in my spine adjusts itself to its proper place.

A sense of uprightness fills my mind. Strength thrills my spine. I sit erect. I stand straight and firm. I walk uprightly, strong in the power of His name. The nerve centers of my spinal column vibrate with the power, life, and strength that are waiting to be sent to every part of my being. (Silently meditate upon the foregoing thoughts.)

To send renewed life to the body in general, hold and live these thoughts:

My nerves are branches of the tree of life. They are faithful, steady, strong messengers. Through them I now send goodness and power and strength to every part of my being. I feel my nerves vibrate with the power of their message. Faithfully they deliver power to each organ. Each organ receives, and responds with renewed activity to its gift of life. My whole being is vitalized with God power. I am strong—I am powerful—I am mighty with the strength of the Christ within me. I desire ardently

to express my strength. I am ready to give my God strength to others. The more strength I give, the more do I receive. I now go forth to bless and to prosper and to strengthen all people, that together we may walk uprightly in the service of our Redeemer.

LESSON 21

COLDS, INFLUENZA, AND GRIPPE

THE mentally depressed person pays a double penalty for thinking discouraging thoughts. The loss of a good state of mind is in itself a punishment to the one who thus offends, but the fact that mental depression causes loss of physical vigor makes it an even more serious misdemeanor. The low-spirited person not only is bad company for himself and for others, but he makes his body an easy victim of colds, grippe, and influenza.

If you would make yourself immune to these ailments, or if you would find healing from them, first of all do not fear them. To have vigorous health, believe in and insist upon having vigorous health.

During the winter season in countries where winters are really wintry, many otherwise healthy persons fear the weather. Like weather vanes they sway with every wind. They draw up within themselves, hindering the circulation of their blood, freezing mentally and physically. Who ever heard a weather-fearing person call out a heart-warming greeting on a cold, blustery morning? Or warmly respond to one? Literally and figuratively such persons chill themselves by their own cold shoulders and make cold shivers chase up and down their own spines.

One's mental attitude is reflected in one's recep-

tion of the weather. The owner of a large garage once said that he could gauge the spirits of his patrons by the amount of air that they admitted to their cars in winter. An open windshield on a winter's day, he said, indicates a jubilant driver. Observation bears out his theory.

Pure, fresh air harms no one. Air contains oxygen, which is necessary to the body. Fruits and vegetables, taken into a healthy stomach, would do the body no good unless they were combined with oxygen. Without oxygen a man could not live five minutes. The only natural way to get oxygen is to breathe it from the air. Yet many persons actually starve their bodies by being afraid of fresh air or by allowing themselves to become so depressed that they breathe less deeply than they should. No wonder such persons become thin, pallid, and listless; no wonder they go around cold, shivering, sniffing, and sneezing. They not only keep their threefold beings from having abundant life, but they force them to be hampered by a burden of ills.

Do not blame the elements for things of which they are not guilty. When you blame and fear and resist the weather, you chill, not from the winds, but from your own coldness of heart; more colds result from damp spirits than from wet feet. Find, in wintry climates, reasons for increased vigor. If you are always master over the weather, you'll never be "under the weather." Love the weather, be it hot or cold, wet or dry; weather so appreciated will turn your love into added vitality and give it back to you.

Not only is there freedom from ills in your

loving all kinds of weather, but there is the thrill of claiming something that belongs to you—abundant health, that gives a glow to your skin, sparkle to your eyes, sharpness to your mind, and animation to your spirit.

Some persons who do not appreciate the power of the mind like to tell this story: At a crowded meeting a man in the audience rose and asked, "Is there a Christian Scientist present?" A man on the other side of the room answered: "I am a Christian Scientist. What can I do for you?" "Will you please change seats with me?" asked the other. "There is a draft over here, and I'm afraid I'll take cold." At this point of the story the "unbelievers" laugh loudly, but the joke is really on the jokers. The Christian Scientist, if he truly practiced the teaching, not only would be in no danger of taking cold, but would be benefited by breathing the fresh air circulated by the draft in the otherwise close room.

It would indeed be an ill wind that blew nobody good. Look upon a wind or a draft as a bringer of the fresh air that your body needs. You know that you like to have air blow on you in summer; you regard it even as a blessing. The composition of winter drafts is no different from the composition of summer drafts. If they affect you differently the difference is in you. If you keep your body warm by allowing the rich life that is rightly yours to flow through your body, you will not chill from cold winds; you will have no colds, gripe, or influenza.

To have bodily warmth in winter, to have sparkling eyes, glowing skin, a keen mind, and an ani-

mated spirit, and therefore to be free from cold, grippe, and influenza, use the following meditation. (Breathe deeply and joyfully as you hold the thoughts in silence or repeat them aloud.)

The joy of living fills me and thrills me. Exultantly I breathe the breath of life, knowing that the Son of God has made me master over every condition. Gratefully I receive the good that the elements bring to me. Joyously I lift my face and invite the clean caress of raindrops. Gladly I welcome the freshness of life-filled breezes. Like a comrade I laughingly travel with winter winds. Snowflakes are my playfellows. Filled with the joy of living, my thoughts are joy thoughts, warm thoughts. I hold no cold thoughts about the weather. I hold no heart-chilling thoughts about any person or thing. The ice in my own heart is melted by the fire of divine love, and I feel the warmth with which other hearts are filled.

My heart radiates love as fire radiates heat. Divine love warms my blood. I send its warming current into my limbs, my feet, and my hands. I send its warmth into my cheeks, and they glow with warm red color.

O God, from whom I receive this warm stream of divine life, for Thee I live this life in the fullness of its abundance. Blessed Giver of love and warmth, I follow Thee by giving love and warmth to all whom I find to be cold, unloving, and unloved. Through my ministrations they shall kindle the divine spark of life within themselves and at its fires they shall be warm for evermore.

LESSON 22

HAY FEVER

MEDICAL science has always been confused in trying to find a material cause for hay fever. Doctors say that it may or may not be caused by floating pollen. They say that if pollen is the cause they have difficulty in understanding why some persons are afflicted and others are not. One doctor says, "Farmers and agriculturists, exposed, it would seem, far more often to the exciting causes [floating pollen] than others, are peculiarly less liable to suffer from it." Even among themselves doctors have not agreed upon a "cure," because they are not agreed upon a cause from which to work. Most of them seem to agree upon two things, however, that nervous persons and those whose work is largely mental are most often attacked by hay fever, and that hay fever attacks only those who are predisposed to it. As long ago as 1865 one so-called expert on the subject is said to have claimed that such predisposition is the principal cause of hay fever. Truth students should see in these facts the "cure" for hay fever. Hay fever comes from the mind and can be healed through the mind.

The fact that hay fever is expected to come annually is its chief reason for pretending to be. One medical authority states that "the remedy lies in controlling the habit." Some persons are afflicted by hay fever in June, some in July, and some in

August. It seems that hay fever comes according to their habits of expecting it. The main reason why they have hay fever is that they believe that "hay fever time" has arrived. They fail to remember that what Job feared came upon him.

Students who are studying the effect of the mind upon the body will be interested in the following statements regarding hay fever, all quoted from a book written by a follower of *materia medica* (W. C. Hollopeter, M. D.), showing that doctors too are looking to mental causes to find cures.

Many patients have asserted that they are attacked on exactly the same date, and even the same time of day, each year. There can be little doubt that the psychic influence or peculiar mental anticipation may have a great deal to do with this circumstance. An attack may be brought on by the influence of the imagination.

A thirty-year-old woman had suffered with "June cold" ever since she was five years old. Convinced that the cause was mental, she was treated by "mind cure," and for three years was free from her symptoms. When the original mind "curist" was dead, the symptoms returned as badly as ever.

One recognized authority even suggests that the fact that certain localities are reputed to be good for hay fever patients is why patients are free from attacks at such places. Truth students who understand the power of the word can readily appreciate the truth of his suggestion.

Many persons have such fear of hay fever that they will not permit themselves the pleasure of keeping flowers. An example of the falseness of such

fear is noted in the following, which is quoted from a medical book on hay fever:

John N. McKenzie . . . cites the case of a subject of hay fever to whom he handed an artificial rose. Immediately an attack of "rose cold" ensued.

Another instance is mentioned which illustrates the point even more clearly:

A patient . . . while gazing upon a picture of a hay-field was seized with an attack of hay fever.

The most sensible and the easiest way to heal hay fever is to heal the fear of hay fever before "hay fever time" arrives. For such treatment hold the following meditation:

I do not live in the past. I do not cling to old beliefs. The things that my parents believed to be true in their day are not necessarily true in my day. As I grow in intelligence I learn the falseness of some of the old beliefs and my true wisdom instructs me to discard them. I may have had a headache yesterday, but that is no reason why I should have a headache today. I may have made a mistake last week, but that is no reason why I should make the same mistake this week. I may have had hay fever last year, but that is no reason why I should have it this year—if I recognize and correct the cause. I have wisdom and understanding. I understand that destructive thoughts cause inharmonies. I correct my wrong thoughts by thinking right thoughts. Right thoughts bring harmony.

Every day is a new day for me. Every day I look forward to expressing the great possibilities that I know I am capable of expressing. I am so busy

with the expression of good that I have no time for fear or for other thoughts that do not help me. When I have no time for destructive thoughts, there are no destructive thoughts to harm me.

If you have already allowed—or rather caused—your truer wisdom to become a victim to your fears, and are suffering the result in the form of hay fever, use this meditation for freeing yourself from the false appearance. (This treatment is also recommended for the healing of asthma.) Center your thoughts on your body, and declare:

This is God's holy temple. I am the doorkeeper of this temple. I have the power to say what shall enter here. No false beliefs can enter here for I think only of things that are true. No false things can enter here, for I keep my temple clean and true to Him who made it. No material thing (pollen) can attach itself to me, for I do not attach myself to any material thing. I know that the thoughts that I send out from my temple return to it. I send out no irritating thought and no irritating thing comes back to injure the furnishings of my temple.

The passageways in my temple were made for the circulation of life. The air passages of my head were intended for the inflow of good. I breathe pure air and only the pure can enter these passages. The passageways of my mind were intended for the expression of good thoughts only. I keep the passageways of my mind free from impure thoughts by thinking clean thoughts. I keep the air passages of my head free from all obstructions and imperfections by thinking clean thoughts. I am not unduly sensitive. I recognize only one judge, God the good.

The linings of my temple are not unduly sensitive; they do not cling to things that do not belong to them (that are not good). I do not suppress the vitality of my life. I understand life in its spiritual purpose and I receive and freely express its vitalizing substance.

My thoughts are high and exalted thoughts. Through my high thoughts I take into my temple the vital essence of life, even as in high altitudes I breathe in the pure, vitalizing mountain air. When I dwell in the high places of my consciousness I do not feel the need for higher altitudes. I change my thoughts of depression to thoughts of exaltation, and I experience greater exhilaration than I could possibly experience by a change of climates.

I feel a great peace. At night this peace soothes me into restfulness and I sleep the whole night through. In the morning I awake with joyfulness. I awake hungry for food, for I recognize food as substance by which I gloriously build my body temple to express the vitality of my life. I awake hungry for new ideas, for I recognize new ideas as messages from God, which help me to fulfill my greatest possibilities.

LESSON 23

GOITER

GOITER is a swelling, an enlargement of the thyroid gland. Its mental basis is said to be a belief or a thought on which the individual has dwelt so much that it has become unduly important, has made a false growth. Such a thought is not necessarily an error thought; the error lies in the individual's giving it undue attention, which throws other thoughts out of balance. Unbalanced thoughts cause abnormal conditions in the blood. The function of the thyroid gland is to cleanse the blood. When thoughts poison the blood the thyroid gland is overtaxed in trying to do its cleansing work. It swells; the appearance is known as goiter.

When the mind that has caused such inharmony is freed from congesting thoughts the blood assumes its normal condition, the work of the thyroid gland is lessened, and the swelling disappears.

To prevent goiter, to heal goiter, to keep level-headed and thereby to increase good health, meditate on the following prayer and make its theme a part of your daily living:

Great Father, Source of all, in whom I live and move and have my being, Thou alone art my God. Thee only do I worship. Thou art the supreme idea of my life. I allow no lesser thought to take Thy high place on the throne of my being. I have no other gods before Thee. I bow down to no false

thought images of my own making. This means that I do not talk on any one subject continually. It means that I do not monopolize conversation. It means that I am not self-centered and that I am not absorbed by thoughts that are less than the thought of Thee.

Thou art the supreme God. Thou hast made me too a god. In Thy greatness I see my greatness. I am powerful because I am free of all thoughts that are unlike Thee. I am free because I am filled with Thy love. Thy love dissolves all that would imprison me.

Generous Father, I too am generous. I know that all good things must be kept in circulation. Congestion of money, of time, of thoughts, helps no one. When I see what another has claimed of Thy treasures, I am not covetous. I remember that Thy treasures are for all. Thou hast already given me all that I can use. Thou hast already proved to me, through Thine illustrious Son, that all Thine is mine when I have proved myself worthy of using it. My desire is not to amass more than I can use, but to use to Thy glory that which I have already claimed from Thee. As fast as I rightfully use what I now have, Thou wilt pour more upon me. My treasure house is ever full.

In Thy freedom I have found my freedom. I do not cling to untrue thoughts and untrue thoughts do not cling to me. I am free from jealousy. Thou hast made every person a god. Every privilege hast Thou given him. Every privilege hast Thou given me. I have the right to express myself as I wish. I recognize that every one else has the same right. I

worship none before Thee nor do I expect others to worship any before Thee. I do not ask another to do what I would not do myself.

Father of wisdom and poise, when I keep Thee in my mind all my thoughts keep their proper relations. No one thing possesses me or makes a false growth. In conjunction with Thee I am master over all my thoughts. I see all things in their true proportions. My physical body pictures my inner harmony. The current of my life flows smoothly and freely and normally. I rule with Thee, Father, and all is peace and good will and love.

LESSON 24

RHEUMATISM

WORRY, anxiety, and fear inflame the mind and cause harmful conditions to be felt in the body. In a previous lesson you learned how these destructive states of mind react harmfully upon the stomach and other digestive organs. They interfere with digestion, assimilation, and elimination. They cause an acid reaction in the blood. A critical state of mind also causes an acid reaction. Just as acid dropped on the skin causes the skin to become red and painful, so does an acid condition of the blood cause inflamed and painful joints and muscles. Such inflammation is called rheumatism. Thus we see that mental inflammation causes physical inflammation.

To heal parts of the body so inflamed it is necessary to heal the mind of fear, worry, criticism, anxiety, and all other states of mind that hinder the functioning of the digestive organs. Know that your body is the temple of the living God. Know that you must not desecrate or destroy any part of His temple by allowing any harmful thoughts to enter your mind. Pray thus to recognize the real of you, and believe the words, for they are true:

Dear Father God, my body is a temple built to inclose Thy holy image. Within this holy temple of Thine and mine Thou hast placed a part of Thine own Self, the I AM, the real of me. I have no right

to harm Thy holy temple. When I listen only to Thee, to the real self of me, the I AM, I cannot harm Thy holy temple. I know myself as I AM. My real self is only good. My real self thinks only good thoughts. Good thoughts keep Thy temple beautiful and perfect.

I do not worry about the future, for I have sown only good seeds. Good seeds grow good plants and good plants grow good fruits. By my fruits, O Father, Thou shalt know me as Thine own. By the perfection of my body temple Thou shalt know my good thoughts.

I do not fear. I love every one and everything. "If I love . . . more abundantly, am I loved the less?" asked Paul. Surely I shall be loved more and more according to the great measure of Thy love that I give forth. With all Thy love, I have nothing to fear. Thy love is my divine comforter.

I am not critical, O God. I know that I am only part of Thine infinite whole. Sometimes I do not see things in their entirety; therefore I do not judge lest I judge wrongly. I do not condemn lest I condemn unjustly. But when I see with perfect eyes, as Thou seest, O God, I see only Thee in my brother and in myself. Seeing Thee, I cannot condemn, for Thou art perfect.

Since I am not critical, how can I be anxious? For as I judge, so am I judged. When I see only Thee, perfect Father, in all men, then all men see only Thee in me. Since I am like Thee I have no anxiety, for in Thee I am perfect.

My body temple is filled and thrilled with Thy holy love. Peace, power, and light radiate from its

every cell. The real self of me, my I AM, Thine I AM, reflects only Thy shining glory.

I go now, Father, confident in my perfect wholeness found through Thy love; I go to be about Thy business, to let Thy light shine before men. O God, through Thee and me shall all men be blessed.

LESSON 25

EPILEPSY

MOST IMPORTANT in the healing of epilepsy, as in the healing of other inharmonies, is to know that healing is possible. It is sometimes difficult to convince a patient that he has the power to heal himself. Especially is this true of one who suffers from epilepsy, because he often thinks that he has no control over the attacks that come upon him.

When you are convinced that you can be master over yourself, when you are assured that others have been healed and that you have within yourself the power that will heal you, you are half healed already. If you wish to heal yourself of epilepsy, read of others who have been healed of this inharmony. Clip all testimonials that tell of the healing of epilepsy; read them over and over, not only when your faith wavers but when your faith is strong. By doing these things you can greatly hasten your healing.

The simple, Christ way of living is a powerful help in the healing of all diseases. Live much in the out-of-doors, bathe frequently, and eat clean, pure foods; but above all have your thoughts right spiritually and you will easily and naturally come into the right way of living.

Out-of-door life signifies a natural, clean way of living, with both the intellect and the physical body properly developed.

Baths indicate, and should be combined with, cleanliness of thought; clean thoughts purify the subconscious mind. Epileptic attacks, hysteria, and outbursts of temper often come from thoughts that are stored in the subconscious. Because such attacks do not come from your conscious mind, you may think that you cannot control them. When you understand that you can eliminate destructive thoughts in your subconscious mind by cleansing that mind with clean thoughts, you will see how you can control the attacks.

Clean, pure food signifies, and should be combined with, appropriation of life-giving ideas.

Although this lesson is prepared especially for the healing of epilepsy, its meditations will help sooth and heal any inharmony of the nerves. Begin the healing meditation with thoughts of peace, by affirming:

God has endowed me with His peace. In the silence it issues forth from its holy abode within me—a deep, flowing current, quietly finding its way over me. Its healing stream soothes my mind. Beneath its quiet surface, troubled thoughts disappear, even as stormy waves are finally absorbed into the quiet bosom of the sea. The stream of healing peace flows over my entire body, bathing each part in sweet calm and tranquillity. My days are serene with quietest peace. My nights are hushed with deepest repose. In the Christ abode of peace my soul has found its resting place. I am at peace with myself and with God. (Hold silent meditation.)

For strengthening your faith in the healing power

within you (thereby helping to heal epilepsy and other inharmonies) hold these thoughts:

God has endowed me with His great power to heal. I do not resist my healing. I am willing to try every good thing to help the divine power to do its work. I have no fear. I am master over my emotions and my thoughts. I am willing to believe that with God all things are possible. I desire to be healed. I believe that I can be healed. I am letting God heal me now. (Hold silent meditation.)

For purifying the subconscious, quietly and convincingly affirm:

God has endowed me with divine love. Divine love cleanses me of every error. Divine love stills thoughts of the senses and opens my heart and my mind to the inflow of divine life and purity. I see the creative energy of divine love flowing into and through every cell of my body. It fills me with sincere desire to be as tender, as compassionate, as understanding, as forgiving as the infinitely loving Christ.

For finding true balance in life, hold this meditation and take its thoughts into your daily living:

God has endowed me with His wisdom. I desire to let His wisdom express itself through me. I serve it. I call it. I listen for its voice, and I hear it say: "Follow thou me. I will show thee how to recognize God in every part of thyself. I will show thee how to develop every part of thyself until it shall attain the perfection of its original creation. Develop no one faculty alone, but be thou wise in all thy ways, and thou shalt be made whole."

I heed the wise voice of wisdom, through which

God speaks to me. I visualize myself as free and buoyant and normal in every way. I see my cheeks glowing with the vitality of normal life. I see my eyes bright and shining. I think quickly, clearly, and cleanly. I act efficiently, intelligently, and joyously. Gloriously I develop my mind and my body, and all who look upon me see God shining through my being. Through Christ I am sound and well and strong.

LESSON 26

CANCER, TUMOR, AND OTHER GROWTHS

CANCER is often defined as a “malignant growth.” The word “malignant,” according to the first definition given it by the dictionary, means “rebellious toward God.” This definition is apt for describing of cancers, for they usually are caused by rebellious thoughts.

If you wish to be healed of cancer, you should not take undue personal blame for the rebellious condition that has caused your inharmony. Remember that “rebellious toward God” means rebellious toward good. Your “rebellion” may consist simply in your not being willing to receive the good that rightfully belongs to you. Sometimes a person literally fights himself; he hurts his body by his thinking; such rebellion is liable to cause cancer. However, if you claim cancer, the harmful cause may not be in your conscious thoughts at all; it may be in your subconscious mind as a race thought or as the result of some negative happening of long ago.

Do not be disturbed at the cause of the inharmony that you wish to heal, for disturbances cause increased inharmony. Consider the cause only long enough to determine its remedy. Let the cause of cancer bring only this thought to you: You can heal cancer by removing the cause and you can remove the cause, whether it is in your conscious mind or in

your subconscious mind, by holding affirmations of love.

If you fear cancer because some of your ancestors have claimed cancers, use the meditation given in lesson 6. Remember that a person who has pure blood flowing in his body will never have cancer; a healthy organ will never be attacked by cancer.

Many Truth students have been successful in healing growths and cancers by using simple prayers and statements. To heal any undesirable growth, speak words like the following, directly to it:

You are a false thing and do not belong in my body temple. God did not create you. You are now being destroyed through the power of Christ, who said, "Every plant which my heavenly Father planted not, shall be rooted up." I cease claiming you as my own. I release you, and you are swept away by the free-flowing current of love to which I have delivered my entire being. (Hold silent meditation.)

Cleanse your mind and your blood by thinking these purifying thoughts:

I now release forever all doubt, fear, anger, remorse, worry, untruth, hatred, hardness, uncleanness, falseness, selfishness, misunderstanding, and condemnation. I allow no part of my mind or of my body to retrogress. I allow no idle thought to grow at the expense of good, useful thoughts. I do not dwell upon untrue beliefs. I do not repeat idle and useless words. I do not even listen to such words.

I allow no useful idea to lie dormant in my mind, to cease developing. I keep all things progressing. I am filled with the abundant, free-flowing, cleans-

ing, healing, harmonizing, vitalizing life of Jesus Christ. *In His life I am entirely whole. I let the meaning of these words sink deep into my subconscious mind: generous—free-hearted—kind—loving—clean—pure—powerful—true. They are vital words, parts of the living word of God. They cleanse me through and through. They regenerate, renew, and restore me to perfect health. (Repeat the foregoing vital words several times.)*

I use this healing meditation not only for my own healing but for the healing, the making whole, of all who lack health. Thus I give health to others. The health that I give to others returns to me in overflowing measure, even as Christ said that it should do.

LESSON 27

HEADACHE

SOMETIMES headache is caused by a physical disorder, such as eye trouble or indigestion. One who suffers from such a headache can find relief from it by using the healing lesson that prescribes a treatment for the healing of the physical disorder that causes the headache.

Congestion, either mental or physical, is a common cause of headache. Congestion of food in the digestive system causes headache. Undue mental strain brings too much blood to the head, causing a pounding sensation in the temples, and resultant headache. Congestion of thoughts is just as liable to cause headache as is congestion of foods.

Thoughts may be compared to vehicles in traffic. Sometimes a person tries to solve his problems by sending his thoughts helter-skelter to find every possible solution that his sense mind can conceive. He tries one thought, then he tries another thought, and so on, until his brain seems to be tied in a knot. His confused thoughts form a blockade in his mind. All that he obtains from such a mix-up are mental anguish and headache. If a person would always keep his thoughts traveling according to the direction of his inner intelligence, his mental traffic officer, he would experience no such congestion.

When one depends upon his intellect alone for guidance, he may expect the way to be full of

obstacles, because the human intellect knows only the limited path over which it has come, and that path may be rough indeed.

Do not try to heal a headache by mental force. Such endeavor will result only in increased headache. Suffuse your being with quiet, natural, loving thoughts and the headache will vanish. A Truth student has related the following account of her experience in healing headache:

“When I was seven years old I often suffered from headache. At that time I knew only enough to pray for relief from the headache. I would go into a room by myself, lock the door, get on my knees, and pray these simple words: ‘Dear God, please make my headache go away.’ When I would get up from my knees the headache would be gone. This happened many times—until I grew older and depended upon my intellectual wisdom instead of upon my inner intelligence. Then I could not heal my headache. However, in Truth I have again found the one true Guide.”

Some persons have found relief from headache by using this affirmation:

Not my will, nor the will of race ignorance, but the will of God shall be done in me. That will is abundant life.

For preventing or relieving congestion of thoughts and mental distress, thereby preventing or relieving headache, guide yourself by this meditation:

I now still the confusion of my conscious mind by turning to the intelligence of Spirit within me. I actually stop thinking. In quiet peace and perfect assurance I let the God mind think for and direct me.

This Mind's abundance of true wisdom lifts me out of confusion, doubt, and worry. It pours itself through my being, giving me love, life, power, and true knowing. (Hold silent meditation.)

Gently, easily, I return to the outer world. My conscious thoughts have been placed in orderly arrangement and are delicately balanced in Spirit. I shall keep them true to the harmony that I have found within, by thinking only of "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," by thinking of virtue and of praise.

Peace has taken possession of my mind. I am ready to go forth to whatever calls me. I consider the performing of my task a privilege. The way lies open before me. I take only one step at a time, but I take it with the wisdom, the precision, and the certainty that the indwelling Spirit has revealed to me.

LESSON 28

YOUTHFULNESS

WHY SHOULD you grow old? Why should you be older tomorrow than you are today? What is time? Before man got to be intellectual, was there any such thing as time? Suppose you had never heard of yesterday and tomorrow. Wouldn't all time be just one glorious today, one living in the present? Isn't time something invented out of the mind of man? Why did man invent time? For a good purpose, surely: to help his own progress, to help him place past events in their proper order so that he might record his progress. Did he invent time for the purpose of getting old? Would that have been progress? Why isn't time used for the purpose of getting young—of keeping young? Isn't youth much more reasonable and in keeping with man's purpose: progress? Isn't getting old an idea invented by the mind of man just as much as time was his mind's invention?

Why should you grow old? Should you do it just because other persons grow old? Just because other persons forget the purpose of time and retrogress instead of progressing? Just because you think you should grow old? Why think it? Isn't it just as reasonable to use your thoughts to make you grow young and keep young as to make you grow old? Some one has said: "If I can't get younger in ten years, why should I live them?"

That's what the years are for. In ten years I hope to improve myself in all other ways—why not in the matter of age?"

When did you start to grow old? The day you were born? No, you didn't. You were developing but you weren't growing old. People really don't begin to grow old until they cease to develop, until they think they have reached their prime, at least the years when people are supposed to have reached their prime. Why does one person's prime sometimes differ from another person's prime in the matter of years? Why pass your prime?

So-called young people teach a lesson of youth. They are always studying, always learning new things, always keeping their goals ahead. So long as they do these things, they keep young. When they begin to think that they know everything, they begin to get old. They are happy; they are interested in today. Yesterdays are forgotten by them; tomorrows are too far away for their consideration. So long as they live in one long, glorious today, they stay young. So soon as they live in yesterdays and tomorrows they worry; wrinkles and gray hairs come.

When did you begin to get old? Can you see that your body is any different today from what it was yesterday? Was it any different yesterday from what it was the day before yesterday? When does this process of getting old sneak in upon us? Do you feel the same as you felt yesterday? Well, you do not always feel the same, do you? Yesterday perhaps you were interested in living. Today perhaps you are depressed. If such is the case, there is where the change sneaks in. Thoughts don't end in

thoughts, any more than steam ends in steam. Real steam is invisible, but sooner or later it condenses and can be seen as vapor or as water. So with thoughts. They are invisible as thoughts but can be seen as conditions in the body. Whether your body shows age or whether it shows youth depends upon the preponderance of age-bringing or of youth-giving thoughts in the sum total of your thoughts.

You may think that you are helpless against the race belief that man must age. You are not helpless. If you can affirm eternal youth and actually believe that eternal youth is possible to you, such thoughts cleanse your subconscious mind of the effects of race thoughts.

The possibility of eternal youth, or eternal development, is recognized by scientists, for they have shown that our bodies are made up of potentially immortal cells. They have actually demonstrated that animal tissue will, when kept under ideal conditions, keep renewing itself indefinitely. Scientists say that cells constantly renew themselves. The natural laws seem to encourage perpetuation. Man's interference seems to cause the body to age and die. The Bible tells of men who lived hundreds of years. They must have lived most of those years in youth, in developing, to have lived so long. When anything ceases to be used it decays or dies. Unused machinery rusts and falls to pieces, but if it is rightly used it stays in good condition many years. Is it not reasonable that useless things are eliminated?

To live long, to keep young, be useful. When you keep progressing, nature has a use for you and keeps you alive. When you cease to progress, it is

no more than right that you should give up your place to others that are progressing and giving something to mankind. Thus do natural laws coöperate with spiritual laws.

The time is now opportune for growing young and for keeping young. It has become the thing for people to continue to learn, to dress youthfully, to enjoy living, to forget age. One can practice being young without being conspicuous or being thought peculiar. Few stores advertise clothing for the middle-aged man or woman. Most stores advertise clothes that are cut along youthful lines; people of every age, if they are young in thought, wear such clothes becomingly. Mother cannot always be distinguished from daughter, nor father from son—a fact complimentary to both parent and offspring. How has this been accomplished? By getting an idea and *putting it into effect*. This is what practical Christianity teaches.

Begin today to grow younger. Be true to the thoughts that are contained in the following meditation:

Time has no place in my consciousness. I live in the eternal now. I live in the happiness of today. My mind is open to new ideas. I live and learn and progress. I dedicate today to eternal youth.

I am neat, and I take pride in my good appearance and in the good appearance of my surroundings. Neatness and orderliness keep me young. I mingle with persons who are young in thought and therefore young in appearance. Youthful associations keep me young. I do the little kindnesses that give happiness to others. Kindness keeps me young.

I am ever learning new truths. Learning keeps me young. I am always occupied at some useful task. Keeping busy keeps me young. I find happiness in all that I do. Happiness keeps me young. I am not hard, arrogant, or dictatorial. Understanding keeps my mind flexible. Understanding keeps me young. I practice the teachings of Jesus Christ. Practical Christianity keeps me young.

I translate my inner joy in terms of the outer, and it shows in my body as youth. I allow the Spirit of God to be as active in my body as it is in my mind, and I am young.

I realize that Infinite Mind is young. Disintegration, decay, and lack of life are results of mortal thoughts. I keep my mind in unity with Infinite Mind, not only in my periods of silent communion but in my every thought, in my every act. Therefore my acts are acts only of building up, of development, of progress, and of renewed life.

I realize that there is just as much of God in the outward world as there is in the spiritual world. I unify material life with spiritual life. I lift my body in spiritual understanding, and it partakes of spiritual qualities. I keep my eyes turned upon good things. By righteous and joyous living I continually sing a song of gladness to Him through whom I have eternal life, eternal youth.

LESSON 29

BEAUTY

REAL beauty is not an accident. It is one of the "things" that are "added" to him who has sought first the kingdom of God.

There are two phases of beauty—appearance of beauty and reality of beauty. The former is physical; it is unenduring unless it is combined with the latter, which is spiritual and permanent.

One of the easiest ways to teach the beginner in Truth that appearances are not real is to call his attention to the unreality of homeliness. Let him think of some dear friend whom he considered homely before he knew that friend's good qualities. Knowing and loving the good qualities of such a person, one sees his so-called homeliness turn into beauty. Such beauty is real and lasting; homeliness is only a false appearance, which fades away when the viewer sees with true eyes. So do all false appearances fade away when one sees with spiritual eyes.

This illustration may bring up the question, "Why did one who had goodness within him have even the appearance of homeliness?" Every one has goodness within him, but the goodness shows forth as beauty only when thoughts let it do so. Homeliness depends upon two things for its appearance: the mind of him who claims it as his own and the mind of him who names it in another. When all

minds see the reality back of the appearance, beauty will have come into its outward manifestation: all things will be beautiful.

To have physical beauty you need to see your own real beauty and to let others see it; when you recognize and express the reality, the appearance takes care of itself.

Truth students often aver that their physical appearances greatly improved when they came into Truth. Many who are not Truth students have been known to ask: "Why is it that all you people who talk about Divine Mind have the same happy look? You never look careworn as the rest of the world often does. You seem to have a beauty all your own, a beauty that can be felt as well as seen." Truth students themselves say that they can nearly always tell, by the appearance, whether another person is a follower of Truth.

What is this beauty that is peculiar to Truth students? Here is the beauty secret: He who has found for himself even the outermost part of the realm of the inner kingdom has found happiness! Happiness! Joy! Wonderful givers of beauty! The camera can photograph only part of such beauty, because it is a living, radiating beauty that is felt as well as seen.

As the pressing of a button floods a room with light, so a current of happiness transforms the human body into a thing of dazzling beauty. Have you not seen a face, worn and lined and tired, change utterly when joy shone through it?

Happiness heals. Happiness beautifies. Happiness, health, and beauty are inseparable, for each

is a part of the other; all are parts of God's wholeness. Man is continually going outside himself to worship beauty. He travels over land and sea to look upon beautiful paintings. He spends years in erecting beautiful temples of stone. He has not yet learned that he can find the greatest beauty by building it into the temple of himself. Only by making his temple truly beautiful can he make it worthy of Him to whom he builds it.

Happiness can bring instant beauty. To see your real beauty (and incidentally to become beautiful in appearance), begin this moment to claim the beauty that is yours by divine right:

I know that what I give out comes back to me. I know that what I see in others is reflected in myself. I was created to be the likeness of God. I see and think no ugly thing, because I want no ugly appearance to mar the perfect beauty of His image. I allow His image to reflect only beautiful thoughts and acts.

In every person are goodness and beauty. I look deep within the soul of each person that I see. I do not see the outward appearance, but I see the reality back of the seeming. The reality is always good and beautiful. Its goodness and its beauty reflect in my own being.

Seeing only goodness and beauty, I am filled with joy. Like a bubbling fountain, joy springs up in my heart. Joy is a blessing direct from God. God's blessings are unselfish blessings. I cannot have His blessings to myself alone. I cannot be healed to myself alone. My health heals others. Others' health heals me. I cannot be beautiful to myself

alone. *My beauty beautifies others. Others' beauty beautifies me. I cannot be happy to myself alone. Joy always overflows. My joy makes others joyous. Others' joy fills me with joy.*

My joy demands expression. It seeks to share itself. It finds outlets through every part of my being. The freedom of it warms and quickens my blood. The happy glow of it shows in the flush of my skin. The joyous light of it shines from my eyes. The happiness of it smiles from my lips. The health of it reflects in the sheen of my hair. The springing buoyancy of it makes light my footsteps. The high spirit of it lifts my head. The love of it makes me share and share and share. The happy song of it overflows from my singing heart. With the Psalmist I rejoice in a song of renewing life: I sing a new song to Jehovah. I lift to Him a new countenance. I see Him with a new light in my eyes. I follow Him with a new step, hear Him with new ears, speak to Him with a new tongue. To all the world I sing: "Awake! Awake! Know that happiness is the gift of God. Rejoice! Let His gift be seen as beauty throughout all the earth! Let His beauty be indeed a joy forever!"

LESSON 30

THE VOICE

YOUR EVERY thought goes out into the ethers and bids the atoms gather round and fulfill its command. The atoms are intelligent and obedient; they rally round the thought, making its energy their own as they gather into concrete form to fulfill the dictates of the thought. Thus do you mold the ethers by your thinking.

You have a way to increase that molding power. You can send out your thoughts amplified (so to speak) by the power of your voice.

The voice is a special delivery messenger for the mind. It is a faithful messenger and makes no dictates as to what it shall carry. It simply takes the thoughts that the mind, its master, tells it to speak and delivers them to the etheric atoms. When the master is not wise, then pity the poor servant. When the mind sends out an ugly thought to the ethers, the voice becomes ugly from carrying the message. When the mind sends out sharp thoughts the voice takes on sharpness. Harsh thoughts cause harshness of voice. Thoughts of weakness cause weakness of voice. When the mind is very unwise and allows itself to harbor thoughts of intense fear, the voice sometimes refuses altogether to function; but when the voice receives wise, helpful messages from a well-balanced mind it takes on dignity, calmness, and evenness of tone. The voice becomes like that which it carries.

Suppose that you are about to sing before an audience, and are fearful lest you fail to sing well; your voice will carry two messages, the song and the fear, to the waiting atoms. The audience will receive both your fear and your song, and the former will detract from the latter. Do not expect your voice to serve you efficiently if you make it serve both good and evil (fear, in the case of this illustration). Harmonize your will and your inmost thoughts; be of one mind (good) if you would have the kind of voice that really moves an audience. If you express your inner good your voice will possess the intangible something that stays with the listener long after its tones have ceased sounding.

Some of the world's greatest singers today earnestly practice Truth. They know by experience the wonderful things that such practice does for the voice. They are said to have divine voices, which is indeed true because they have learned to let the divine express through them. All persons would have divine voices if they would make their carnal selves subservient to their divine selves.

The student who hopes to become a good singer does well to study the methods of famous singers; however, he should study their lives as well as their voices. Most of the world's great singers have lived or are living selfless lives. Consider Schumann-Heink, Galli-Curci, Talley, and Homer. Read the following account of Caruso's simplicity (quoted from the Saturday Evening Post) :

Every one who came in contact with Caruso was impressed by his honesty and his simplicity. He never attributed evil to any one. He never criticized. He

praised sincerely or he kept silent. He had an extraordinary faith in human nature, and was so entirely honest himself that he could not believe any one would be other than honest in dealing with him.

It never seemed to occur to him that his friendship was of any particular value, or that he had anything to contribute apart from his voice; and that was something for the general public.

He had a curiously humble feeling about his voice. He believed reverently and sincerely that it had been bestowed upon him by God as a gift which he was to use to give happiness and delight to men.

He said that was what his name meant: *Car' uso*—a dear use. He rarely spoke of his singing, and when he did it was in a strangely detached way, as though he were only a medium through which the music passed.

To give your voice desirable qualities, harmonize yourself with the God mind within you. Before practicing a speech or a song, be sure that the thought expressed by the speech or by the song measures up to your high ideals; then hold this meditation:

I speak no word of evil. I do not believe in repeating unpleasant things. I forgive those who speak seeming evil, for they know not what they do; I speak only good, for I know the power of words. I know the good that I can do by using my voice rightly.

I desire to express true harmony in all ways—the harmony that comes through God. I desire to let His all-knowing mind express through me. For one reason only did He give me voice: that I might send His music out into the world.

I listen to the divine note of inner harmony, and as a truly tuned instrument responds to a tuning fork,

so does my voice ring true, in clear, liquid tones, golden tones, tones of the pure Christ.

I listen to the guidance of inner wisdom; I am poised and sure, and my voice vibrates evenly and with smoothness. All who hear me are filled with calmness and with quiet.

I listen to the dictates of my better self, and my voice carries the strength of true conviction; all who hear me know that I express from the heart.

Filled with the inner power, I am confident of my ability as a child of God; my voice is sure and certain; all who hear me are filled with confidence in me, in themselves, in God.

The harmony of Christ sings itself into my life, and I am in tune with the Infinite.

When you feel truly wise and competent and poised from your meditation, then apply yourself diligently to your practice. Doing this, you will find that you accomplish much more than you do in a practice period that is not preceded by a meditation.

Before you face an audience to speak or to sing, know that you have already mastered your speech or your song; about half an hour before the performance, drop all thought of it from your mind. Busy your thoughts with other matters if you like, or hold a silence if you can do so without interruption. In any case, withdraw within yourself for at least five minutes and hold a meditation similar to the following:

I am never alone. The Christ walks with me, talks with me, speaks with me, sings with me. His calm quiets me; His love fills me; His Spirit exalts

me. Christ expresses through me and there is no limit to the things that He can do. Feeling the power of the Divine within me, I now go forth with confidence, with strength, but with humility and with love, to serve God and man.

If you meditate sincerely you will find that all you need do when you begin to speak or to sing is to let your voice express. You will find yourself filled with power such as you have never before experienced; you will forget your audience; better still, you will forget yourself, and your voice will express divine qualities. The audience will not get a personal message from your speaking or from your singing; they will get a divine message.

For general strengthening of the voice, think of all the power in the universe as being centered in your throat; say these words again and again:

Power—power—power. (Let the tones increase in volume.) Power—power—power. The power of Christ strength fills me and thrills me. It swells my voice until the full round tones expand my throat and vibrate through my tongue. Through my voice I am sending the power of Christ out into the ethers, that whatever contacts the vibration will echo with eternal harmony and thrill with renewed life and energy. Through the divinity of my voice I reach all things; men, birds, trees—yes, even rocks respond. God power goes everywhere.

The foregoing meditation will give power not only to the voice but to the whole body. It will be especially strengthening to the stomach.

LESSON 31

TO REDUCE FLESH

BURDENSOME flesh is one of the ways in which a false prosperity consciousness often manifests. He who has a false prosperity consciousness thinks that prosperity means abundance of material things only. Since he must reap according to the thoughts that he sows, his harvest is an abundance of material things. How often opulence and corpulence deposit themselves together! Unused money and unused flesh become burdens. A true prosperity consciousness places reality before materiality. Such a consciousness reaps abundantly but not in a way that burdens.

Remember that a certain amount of flesh on the human body is good and necessary. It is good when it does not hinder the functioning and the movements of the organs of the body. To be rid of encumbering flesh you should develop a true prosperity consciousness; especially you should deny thoughts of receiving and affirm thoughts of giving; you should refrain from thinking about material things. Sometimes thoughts of materiality may burden your subconscious mind even when spiritual thoughts fill your conscious mind; the subconscious thoughts may cause you to be burdened with a corpulent body. In such a case you should think on spiritual things even more devotedly than you have been thinking on them, that you may free your subconscious mind from its fleshly thoughts.

To correct a false prosperity consciousness, hold this meditation:

Dear Father God: This is my meditation with Thee. Only Thou and I hear these words. Thou seest into my heart and knowest that I speak in sincerity. Slowly I say the words of my meditation, that I may realize the full import of their meaning. I know that only when I speak these words in sincerity do they bring to me good and lasting results. I realize the full meaning of what I say. I am sincere, for I know that I am speaking with Thee.

Father, I sincerely desire to be freed from the burdens of the flesh. Thou hast told me to cast my burdens upon Thee. Thou hast shown me the way, the truth, and the life, by which I may find freedom in spirit, in mind, and in body. Truly, from this moment, I will follow the Christ. I will think good thoughts, even as He thought. I will do good work, even as He worked. I will live in the consciousness of the spiritual self, even as He lived. When I so live, I shall be perfect, even as Thou, my Father in heaven, art perfect. This perfection Thou art giving me even now, for Thou knowest that I am sincere.

Father, in material things I do not see materiality alone. I follow the Christ, and I think of the real for which the material is a symbol. With the Christ and me Thou hast shared Thy bread. We understand Thy bread as Thy substance. We do not use our bread, Thy bread, for purposes of the flesh only. We use it as spiritual substance, we cast it on the waters, we share it all about, knowing that it will return to us, transmuted into whatever form of substance we may need.

All power Thou hast given to the Christ and to me. Thou hast given us wisdom also, and He and I are wise in using Thy power. We would not burden ourselves by accumulation. We do not think about getting. We think about giving. I do not think about how food will taste to my palate. I do not gorge my body with rich viands. I think about feeding others, even as He fed the five thousand. I not only think on these good things, but I do them. I am sincere. I follow the Christ.

The Christ and I are not mentally lazy. I follow Him and my mind is alert and filled with good ideas. I urge every good idea to grow. I carefully weigh every good thought, considering how I may utilize it. My good thought may not come to another and I would not overlook even one good thought by which I may do Thy good works. I not only think about these things, but I do them. I am sincere. I follow the Christ.

Father, the Christ is not physically inactive. He is ever ready to be about Thy business. Thou wouldst have me, too, to do good deeds. No exertion is too great for me to make on behalf of another. I not only talk about good deeds, but I do them. I am truly sincere. I follow the Christ.

LESSON 32

TO PROTECT THE CHILD

THE AVERAGE child is easily led in the ways of Truth. He will give a ready response when his interest is aroused. As you practice Truth, let your children enjoy the practice with you. You and they will help one another to receive good results; you will start your children in a practice that will be a lifelong help to them.

The average child has a natural tendency toward good. The child who has not been subjected to worldly influences looks upon the apparently evil and sees good. He still sees with the eyes of God. He looks upon homeliness, and because he loves the so-called homely one he sees only beauty. He may love a person whom all others are said to hate.

Adults ever marvel at the seeming irrelevancies and at the true wisdom of children. Children look up to adults as glorious beings who have all power. The adult has no right to take unfair advantage of the child's idealization. Such idealization should give every parent an incentive to live anew, to live as nearly right as he can, and to set an example by which the child may guide himself. The child is naturally intuitive and is sensitive to the thoughts of the parent. The parent may therefore guide and protect the child by setting a good example not only in his living but also in his thoughts.

The child has faith when all others doubt. If he

is influenced by false beliefs and becomes ill, his faith makes it easy for him to receive healing. The Christ within the child responds quickly to every call. Jesus said of little children, "In heaven their angels [thoughts] do always behold the face of my Father."

When you start your little ones off to school, do not compel them to bury their indwelling Christ natures beneath thoughts of fear. Do not think thoughts of fear on their behalf, for your fear will transmit itself to them even through your thoughts, and will make them susceptible to the very things against which you wish to protect them. There is no need for you to fear contagious diseases. It is not necessary for children to have measles, mumps, whooping cough, and other so-called child diseases. It was once considered necessary for frail babies to be destroyed at birth, but that custom belongs to the dark ages. So also does the belief in the necessity of having contagious diseases belong to the dark ages. Such belief exists only in unenlightened minds. We are living in an age of light, an age of understanding. Jesus said, "It is not the will of your Father who is in heaven, that one of these little ones should perish." Neither is it His will that even one of them should suffer inharmonies.

Surely you owe your children and all children the right to live healthy lives; you can help them to promote and maintain health by helping them to recognize the Christ in themselves. Encourage them to express their divine wisdom. Live up to the ideal parent that every child sees in the father and in the mother—until the father or the mother falls short of

the ideal. There is no necessity for such falling short, for you have within you the power to be an ideal parent.

Let all of us who believe in the power of thought send its great energy out into the universal ethers to help all children everywhere, by holding this meditation:

Child of the universal Father, little brother, little sister of the Christ child, wherever you are, whatever your race, I see your divine nature shining forth, leading you, guiding you upward along the way of life.

I see the goodness of you, the true wisdom of you, the glory of you. I would not have you lose your goodness, your wisdom, your glory, for all that the world of appearance contains. I would not have you change your true riches for all the worldly riches.

I too am a child—I am a child of the Most High. I look up to His glorious example as a pattern after which to fashion my life. Living in Him, I am a worthy example to you, blessed child, who looks up to me to know the way of life.

Wherever I find you, little one, I receive you. I believe in you. I have faith in you. In you I perceive the Christ. I love you, little child; I learn from you and bless you even as you love and learn from and bless me. I will do good to you all the days of my life, and great shall be our peace together.

Child of light, you are to accomplish all that I hope to accomplish. I live on in you and Christ lives on in both of us. We go forward on the gleaming path of Truth together. I do not hold you back; I do not limit your mind to my mind. In no way do I harm you. I do not think thoughts of fear for you.

I see you guarded, guided, protected, and inspired by the Spirit of Him who took little children in His arms and blessed them.

Around you, little one, He has placed His angels, angel thoughts that come straight from the mind of God. I intrust you to their care. They take charge over you and keep you in all your ways. God has set the seal of His love upon you, blessed one. His love shall keep you forever and ever.

LESSON 33

TO RESTORE SANITY

YOU MAY use the following lesson to help a mentally unbalanced person to regain his normality. It is especially fitting that you should consider here the power by which one person can seemingly be the means of healing another person.

In reality the so-called healer does not do the healing. It is true that one person may, by thought transference, cause another's health to increase, but such increase is only temporary unless the receiver of the thoughts draws upon his own source of supply. The true healer is really a teacher who helps the pupil to obtain knowledge of where and how he may contact his own infinite supply.

Many a healer, when trying to help a patient, does not even hold affirmations in the name of the patient, but, entering the silence, releases all thoughts of personality; when he turns again to his patient, the patient is feeling better. You can readily understand, in part at least, how such improvement can be possible, when you compare the healer's silent communion to music that the accomplished musician plays solely for love of his art: The music carries its deep message not only to the musician but to other receptive persons who may be near.

The principle that is involved in the impersonal method of healing is expressed in these words that Jesus spoke: "And I, if I be lifted up from the earth,

will draw all men unto myself." That is, when you are in the silence you can lift others to high consciousness, where they may see the light for themselves and thereby receive healing. Such healing is very desirable, for it brings the possibility—the certainty, if the patient so wills—of permanent healing.

If you would give light to a loved one, keep your own light bright in Spirit. Do not think of the appearance of illness in the one whom you would help to health, but consider that he, like yourself, is a manifestation of Spirit, which is perfect. Your patient's willingness to seek the great power within himself hastens his healing, but you should not force your thought upon him. If the patient is unwilling to receive your help, you should hold your own silent communion; then, if you like, silently bless the patient and affirm for him the truth of his perfect being. He will unconsciously feel the blessing thus given; the divine intelligence within him will stir, and he will be led to make a similar realization for himself.

It is especially easy for persons of strong minds—strong mentally and spiritually—to help persons who fail to express strength of mind. The weaker mind naturally seeks mental support. Insanity is lack of thought balance, the allowing of one thought or group of thoughts to assume undue magnitude, causing the individual to appear mentally unbalanced.

One Unity student helped her sister to dissolve the illusions of insanity by holding this statement: "*God is your strength and your deliverer.*"

To help another to assert mastery over sense

mind and its illusions, bless him by lifting your own consciousness to this high realization:

All the intelligence in the universe is God in expression. His intelligence brings forth "fruits in their season," keeps the stars to their courses, and gives understanding to the hearts of men though they may speak in different tongues. His intelligence always exists everywhere. It exists in unlimited supply within every person. Man leads forth this intelligence from within his being, and the intelligence, lighting his eyes with living, knowing light, makes them truly windows of the soul. Man calls forth the divine light of intelligence, and it makes bright every part of his intellectual mind. Man's mind, thus illumined, is a true part of the great, all-knowing, universal mind, to which all things are revealed. In the mind of Christ all persons are rational and poised.

If you feel that you have not progressed far enough in Truth to help another by holding such an impersonal meditation as the foregoing, you may prefer to concentrate on these more personal thoughts (to be held in the name of the one whom you would help):

Only the truth has power. No falseness can hold you in bondage. I see you as you really are: strong in spirit, mind, and body. The infinite intelligence of the Divine rises within you and clears away all fogginess of thought, all shadows of sense mind. You express your divine intelligence, for the same mind is in you that was in Christ Jesus.

LESSON 34

ACCIDENTS

WHAT is an accident? The word comes from two Latin words *ad* and *cado*, which mean "to fall upon." An accident, then, is something which falls upon one. In that respect an accident is not unlike the house of the "foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof." Today one would hear such a happening called a "terrible accident." But why did the house fall? Why did an accident happen to it? The falling occurred because the house did not have the right kind of foundation. The real accident was not in the falling of the house, but in the faulty building of the house. If the structure had been built right, there would have been no accident. It would have been like the house of the "wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock." No accident there.

If you build your life upon right principles no accident can happen to you. You can dwell in the midst of so-called alarms and yet be as safe as the tongue is, though it is surrounded by teeth that were made only to grind and to tear things to bits. To prevent accidents' happening to you, begin this very min-

ute to live rightly. Do not wait until you see an accident looming, before you desire righteousness. Doing that would be like "digging a well after the house is on fire," as the old proverb puts it.

If, however, not having kept your life in harmony with divine law, you see an accident looming upon you, even then it is not too late for you to save yourself. Such is the forgiving quality of divine love; such is the power of righteous desire, even at the eleventh hour. Many a person has told of an automobile accident in which he was "miraculously" saved by the power of prayer, although he may not have been accustomed to praying.

Other persons, who have had "narrow escapes" in accidents, testify that "some strange power" seemed to pick them up bodily or push them forward or hold them back just enough to save them at the "psychological" moment. Usually such a seeming miracle occurs after the person, realizing his helplessness as a physical being, has said: "Only God can save me now." His realization is really the God power's asserting itself when the physical man steps aside and opens the way for the working of the power, which he should have been recognizing all the while. Had he been recognizing the divine power, the accident would not have happened.

The writer knows of a person who used to say, when things were going well for him: "See what all I've accomplished. I'm proud of myself, all right." Then all of a sudden that person would suffer reverses. He was a good worker and could always rebuild his success, but "accidents" happened so often at the height of his success that he began to get

fearful every time "things got too good to be true," as he expressed it. "Something bad is bound to happen," he would prophesy; "it always does." And it always did. "Just my luck, I guess," he would say laconically. Luck? No. There is no such thing as luck. What was this person's trouble? In the first place, he failed to recognize the part that divine wisdom had in building his success; he thought that he, personally, had accomplished it. When he began to put all his thought energy into praise of himself, he had not enough energy left with which to carry out the plans of his success-building ideas. He so deceived himself with delusions of his own power that he no longer could follow the true leading; therefore failure resulted. "*Pride goeth before destruction, and a haughty spirit before a fall,*" or as Paul says, "Let him that thinketh he standeth [of his own power] take heed lest he fall." In the second place, this person who had repeated accidents thought that conditions could be too good. He would have been nearer the truth had he said, "It's almost good enough to be true," than he was when he said, "It's too good to be true." This person began to look for accidents and his thoughts attracted accidents. The person who is learning to ride a bicycle often suffers for a similar reason: He centers his attention on a post in front of him instead of on the open path—and in spite of all he seemingly can do, he collides with the post.

The writer has heard several persons tell of being in accidents in which they had resisted all "hunches" by which they might have been saved, and yet they were saved. Their "hunches" really were intuitive

messages of inner wisdom. But when they refused to listen to this inner guidance, such is its power and its desire for good that it saved them in spite of themselves!

Expect better and better things to happen. Help your expectation by meditating on this thought: *Nothing can be too good to be true, for the true is always the good and the good is always the true. The better a thing is, the nearer it approaches what God wishes it to be.*

Make yourself receptive to the messages of the inner voice by meditating upon the wonderful, good things it can do, and by listening for it often. When you undertake a new venture, listen for its guidance. Some call this inner voice "conscience"; others call it "a hunch." Call it what you will, you will recognize it when you hear it and you will hear it if you will listen for it. In all your activities, take some time every day for quiet realization of this thought: *Of myself, I can do nothing. The Father in me does the works.*

In time of seeming danger, hold this thought: *God's will is good. His will be done.* Some persons like to use the affirmation in this way: *Thy good will be done* (which is what Jesus meant when He said, "Thy will be done").

But, best of all, build your life so true to scientific Christian laws that you will not be confronted by accidents. To keep yourself conscious of the protecting power of righteousness, hold this meditation, adapted from the 91st Psalm:

I harm no person or thing, and no harm comes to me. I dwell in the secret place of the Most High,

and I do His good works in accordance with His harmonious laws. I am not terrified at night nor do I fear that accidents will happen during the day, for He who is able to keep me from falling is with me. I fear no pestilence or destruction. Because I have made the Lord my refuge, no evil can befall me nor any accident come upon my dwelling. Protecting thoughts, like angels, guide and guard me and keep me in all my ways.

LESSON 35

EMERGENCY STATEMENTS

IF DEATH SEEMS NEAR

Be quiet, and have no fear. Be calm, powerful, and sure that all is well. "Quietly wait for the salvation of the Lord." Then use this statement silently for the one who seems to be failing: *The Christ in you is your resurrection and your life.*

IN CASE OF INJURY OR ACCIDENT

Use this thought: *God's will is good. I know that His will is being done and all is well.*

ANTIDOTE FOR POISONS

Jesus Christ said that they "that believe . . . if they drink any deadly thing, it shall in no wise hurt them." Use this affirmation: *My faith in Christ keeps me whole and free from harm.*

TO HEAL INTENSE PAIN

When a short statement is desired, use the following: *Be still and know that I am God.* Some persons receive good results by using this simple affirmation: *Peace, be still.*

LESSON 36

VARIOUS OTHER INHARMONIES

IF YOU have studied several of the previous lessons you should by now understand the method employed for forming healing meditations. The principal function of each organ determines what kind of statement to use for that particular organ. For instance, the eyes symbolize spiritual sight; a statement that quickens the inner vision would be a good healing statement to use for the eyes. The following statement was used in the lesson for renewing the eyes: "*The light of divine understanding illumines me and radiates from my vision.*" You can reason out the metaphysical significance of each organ by studying its function and by keeping in mind the thought that the organ is the material development of some faculty. You can then meditate on the faculty and form your healing statement accordingly.

The following affirmations are suggested for the healing of the inharmonies mentioned.

ABNORMAL THINNESS

I recognize the law of supply. I am ever willing both to give and to receive divine substance, whether that substance is idea, expression, or manifestation. I recognize every good thought and every good material thing as supply from God. I placidly accept that supply, and I enjoy the increase therefrom.

APOPLEXY

I realize that my body is directly affected by my thinking. I think thoughts of ease and peace and quiet; thus I help the organs of my body to do their work peacefully and efficiently.

BRIGHT'S DISEASE

I know that God provides all things for me as I need them. I live only one day at a time. I do not worry about tomorrow. I trust and rest in God's all-providing care, and I am at ease, mentally and physically.

CATARRH

I breathe the Spirit of God, through my nasal passages and into my lungs, and my mind and my body are cleansed of all impurities.

CONSTIPATION, HEMORRHOIDS, PILES

I am not tense, grasping, or hurried. I give and receive freely. My organs function in divine order.

DECAYED TEETH

I do not believe in decay and destruction. I recognize all my energies as Christ substance, and I build this substance into my teeth, restoring them to wholeness and perfection.

DIABETES

I recognize God as the source of my energy. I do not misdirect my divine energy, but I guide it by the direction of my inner wisdom. Thus guided, my energy is not perverted or wasted; my glands function in order and in harmony.

DISEASED TONSILS

I recognize the importance of every member of my body. The cleansing love of God keeps my blood stream pure, and my organs function in divine order.

DROPSY

I do not live in the past. With uplifted countenance I joyfully press forward to claim the good that I know is waiting for me. With my mind thus turned to joyful things, all negative and downcast thoughts leave me, and I am uplifted and exalted in both mind and body.

GALLSTONES

I open my heart to the love of Christ. Filled with His love, I forgive all that I have condemned. Divine love dissolves all hardness and all bitterness from my life.

GRAY HAIR, FALLING HAIR, DANDRUFF

As you brush your hair, affirm "Life" with every stroke of the brush. This statement also is recommended: The strength of God, the good, flows through everything in the universe. It vitalizes the roots of my hair and my scalp is healthy. My hair is luxuriant and beautiful. Proudly I wear it as a symbol of the crown of life.

HIGH BLOOD PRESSURE

I release every tense, anxious thought. I relax in the perfect understanding of my Savior. His peace flows through my heart, and my blood flows freely and harmoniously.

INTESTINAL DISORDERS

*God in the midst of me is mighty. I am blessed.
I am healed now.*

LIVER TROUBLE

*I forgive all who seemingly have transgressed
against me. I forgive my own seeming transgres-
sions. Bitterness and envy cannot enter my body
temple. My judgments are softened by the forgiving
love of Jesus Christ.*

NEURITIS AND NEURALGIA

*The peace of the Christ consciousness stills my
mind and soothes my nerves. I am vitalized and
renewed by the strengthening power of His love.*

PARALYSIS AND PALSY

*I am not set in my ways. I do not fear any per-
son or thing. I am master over every condition.
Life fills my being and I move, firmly but surely and
actively, in response to life's call.*

RUPTURE

*I firmly hold to the thoughts of strength that I
receive through my understanding of God. Through
Him the various members of my body are strongly
knit, and they function as one perfect whole.*

VARICOSE VEINS

*I use good judgment in the performance of all
my activities. I do not overdo. By the guidance of
Spirit I maintain perfect equilibrium in all my affairs;
my blood flows evenly and my veins are in perfect
condition.*

LESSON 37

LAST REMINDERS

THE FOREGOING lessons treat only of the most common inharmonies. In case that they do not include a treatment especially prescribed for the inharmony that you wish to heal, you can adapt to your use one of the meditations already given. A Truth student who used the lesson on relaxation to heal a fever has related the following account of her success:

"A friend was ill from an infection. Her doctor and her family were afraid that she would not live. I used for her the lesson on relaxation (see page 30) and The Prayer of Faith (see page 3); in three hours the fever had left her and she was out of danger. Her family think that her recovery was a miracle."

If you help others to healing and happiness you will greatly hasten your own healing. Remember that by helping others you unconsciously help yourself and by helping yourself you unconsciously help others. Such is the oneness that the children of God inherit from the Father, who Himself is Oneness.

You can readily understand that a person becomes prosperous by making others prosperous. Prosperity is necessarily a matter of sharing. It always takes two or more persons to manifest prosperity. A man can do no good thing that will prosper himself alone, no good thing but will benefit some one else.

If this be true of prosperity, it must also be true of health, for prosperity and health are but different phases of the same thing: well-being. Both phases are governed by the same spiritual law—the law of giving and receiving. This being so, it must be true that one can get health by helping others to health. Consider: A person's health affects not only himself, but it affects all with whom he comes in contact. Suppose that you and your neighbor are ill. If your neighbor helps you to health, you will be happier, will you not? Your happiness will make your neighbor happy, for happiness is contagious. When your neighbor is happy, he cannot help feeling better, can he? And another neighbor will catch your neighbor's happiness and he too will feel better. Thus each person is a radiating center of whatever he receives; thus each person's health is infinitely far-reaching in its power to bless.

You are your brother's keeper, for a very good reason: Upon your keeping your fellow man in a state of well-being depends the biggest part of your own well-being. Everything that you do to another is done to you.

It is true that not every person is ready to help himself by directly helping another. It is hard for one in distress to believe that by helping others he helps himself. It is difficult for such a one even to think of others, so pressing seems his own trouble. A person may take up the study of Truth because it appeals to his selfish side, the only side that he as yet understands. True, such a person will receive a smaller healing and get less satisfaction in his healing when he endeavors to help only himself, but half

a loaf is always better than none. And gradually he will desire and find the truer, bigger, better way.

You are again urged to remember that healing does not come to one organ alone. The body is an entity, a whole. In many cases it is better for the health seeker not to know his exact trouble. He can often benefit quite as much from a general healing statement as from a specific one. You should find help by using this general statement:

I recognize the unity of spirit, soul, and body. My entire being is renewed by my thoughts of the Christ. His love heals me now.

Remember also: A person receives healing according to his faith. All persons are not at the same stage of understanding. One person may receive better results from his use of a particular statement than another person may receive from using the same statement. "Each phase or stage of life requires its own special kind of nourishment and development."

If you do not at first receive help from your use of these lessons, pray for understanding and receptivity, then try again. Do not make a difficulty of your healing. Healing should come easily, naturally, and steadily. The seeker for health should *let* it come.

Watch yourself especially to be sure that you do not talk of sickness and of symptoms of sickness. When you cease talking about negative things you will think less and less about them. It is hard for many persons to cease talking about ills, for man has indulged in negative talk so long that negative talk seems to him to be his natural conversation;

he often has to force himself to talk of good things. But one can make healthful conversation a natural habit—and a greater source of enjoyment than negative words can ever be.

You cannot fool the law; why fool yourself? You cannot serve both God and Mammon—and whichever you follow, you must take the resulting consequences. If you enjoy talking of sickness, remember that therein lies your only enjoyment from that kind of conversation—for who enjoys its aftermath: sickness? How much more enjoyable for you to talk health—and to enjoy the results of your words: health.

Remember this, too: There is never a time in your conscious moments when you are not promoting either health or sickness, either good or evil. Life is not of an unchanging nature. By every word you speak, by every thought you think, you are either blessing or cursing. Think of that! There is no such thing as king's X in the game of life. Every time you speak a word of health you are making it easier to speak a second word of health; you are making it easier for health to vitalize your being, your world. Again we say: Remember that every time counts. The law of Truth (what we give out comes back to us multiplied) would not be a law if it worked one time and failed to work another time. Believe in the law. Make one hundred per cent use of the good that it can do for you. When you are tempted to "enjoy" telling of operations, sickness, and disease, or of any other unhealthy condition in life, consider the consequences before you speak; then if you do speak of such things, do

not blame any one else or any condition or thing for what comes to you. But if you decide to eliminate use of negative words even before they are born in your thought, if you give birth to words of health instead, then blessings on you, for you have given health to yourself and to the world.

Our little world is changing fast. We do not do nearly so much talking about ills as our grandparents did. This decrease is due partly to the fact that many of those ills have gone out of existence; also we have new and more interesting things to think about. With the last generation has sprung up a new business. In almost every magazine we may see advertisements of courses that promise to teach men how to be successful, healthy, and wealthy. Few of these courses claim that their teaching is based on the Bible's maxim concerning man, "As he thinketh within himself, so is he"; but from experience the teachers of these courses have caught something of the significance of the power of thought. These advertisements have done a certain amount of good among men; by repetition they have impressed on the present generation that one can be successful by thinking success. Then, too, almost every magazine contains articles on psychology and the power of thought. If these articles do no other good, they at least cause the present generation not to take past "facts" for granted; they cause the youth of today to do a little thinking for itself, and thereby our world is raising itself from the physical to the mental plane of life.

It is interesting to almost every adult, especially to the metaphysician, that the younger generation

does not suffer from the malaria, the jaundice, the ague, and the grippe of its grandparents' day; even the appendix-cutting and the tonsil-cutting epidemic of its parents' day is disappearing. The youth of today often diagnoses its troubles under such terms as these: inferiority complex, exalted ego, and neurasthenia; in many cases it goes to the psychoanalyst instead of to the doctor of materia medica. Thus far has man trailed happiness; he has sought it in the physical realm and is not satisfied with what he has found; he now seeks it in the mental realm. Back of the mental lies the spiritual. Man is learning fast. He is not far from finding what he seeks.

Some persons want to understand the whys and wherefores as they go. They have no faith in the things that they cannot understand. Jesus did not condemn Thomas for doubting; neither do we condemn the one who asks for proofs. But we do pray for his quick perception, because the search for proofs delays the march and limits the individual's receiving capacity to the size of the proofs that he finds. And after all, should we in our present state of life expect to understand all? Can the part ever understand the whole? After all, what have we proved by our insignificant proofs? What has he proved who "proves" that man came from a monkey—for whence came the monkey? Surely every one can see that back of all life is some greater power, a power much too large and marvelous for the comprehension of that machine called the brain.

If you find it hard to understand the ways of Truth, do not waste time in seeking whys and wherefores. Become as the newborn babe who appropri-

ates what is offered him and leaves the reasons until such time as he has grown big enough to understand; then he learns reasons easily and is not bewildered by them.

There is a foolish little jingle that goes like this:

The centipede was happy quite
Until the toad for fun
Said, "Which leg follows after which?"
This stirred him up to such a pitch,
He lay distracted in a ditch,
Considering how to run.

Not so foolish after all. The centipede had some power in him that managed the orderly sequence of movement in his many legs; this power knew better than his little "brain" how to manage that movement harmoniously. So with our brains sometimes: When they try to reason out the wonderful ways of life, they interfere with life.

If you cannot see how a certain diseased condition can possibly become healthy, *do not worry about it and do not talk about its bad aspects*. Believe in its possibilities of health. Profit by the practices that you know have brought good results to others. Talk health and health will come to you. When you have come into your good, then, if you wish, you may look back and see easily enough the whys and wherefores. But by that time your good will seem to have come in such a natural way, and you will be so busy enjoying it, that you will probably forget all about asking for reasons.

Do not delay another minute; claim your health now. As you give it expression, so shall you see it in you and about you.

BENEDICITE

And now, Jehovah bless you and fill your heart with forgiving love, your mind with wise understanding, and your eyes with divine vision. May you see your holy perfection and express it in abundant health, for the good of mankind and for the glory of God.

Peace be with you.

INDEX

INDEX

- Accidents—123, 128
- Anxiety—87
- Apoplexy—130
- Applying the lessons—26
- Asthma—81

- Beauty—104
- Body, What is your—16
- Bones—48
- Breathing—40, 75, 76, 77, 81, (see catarrh—130)
- Bright's disease—130
- Brittleness of bones—50
- Broken arches—60
- Broken bones—51
- Bunions—60

- Cancer—93
- Catarrh—130
- Children's diseases—116
- Circulation (use lesson on heart—56; also lesson on
colds—74)
- Colds—74
- Congestion—42, 96, 97
- Constipation—130
- Contagious diseases—116
- Corns—60
- Criticism—87

- Dandruff—131
- Deafness—66
- Death, Apparently approaching—128
- Decayed teeth—130
- Degeneration—42
- Depression—74
- Diabetes—130

- Disease, What is—19
Doubting—138
Dropsy—131
Ears—66
Eating—34
Emergency statements—128
Epilepsy—89
Eyes—62
Falling hair—131
False appearances—104
Farsightedness—63
Fatigue—31
Fear—24, 57, 111, 126, 127
Feet—59
Fever—133
Fleshiness—113
Food—33
Gallstones—131
General harmony—15
General health—13, 72, 112, 135
Genital organs—45
Goiter—83
Gray hair—131
Grippe—74
Growths—93, 94
Hair—131
Hay fever—78
Headache—96
Health, What is—11
Heart—56
Helping another person—28, 120, 134
Hemorrhoids—130
High blood pressure—131 (also see lesson on heart
—56)
Hysteria—90, 91

- Incurable diseases—21
- Infection—133
- Inflammation—42, 86
- Influenza—74
- Ingrowing toenails—60
- Inherited diseases—23
- Injury—128
- Insanity—23, 24, 120
- Insomnia—31
- Intestinal disorders—132
- Kidneys—42
- Laziness—115
- Liver—132
- Love—58, 87
- Low blood pressure (use lesson on heart—56)
- Lungs—40
- Lust—42
- Meditation—34
- Nearsightedness—63
- Nerves—31, 71
- Neuralgia—132
- Neuritis—132
- Pain—128
- Pain, What is—20
- Palsy—132
- Paralysis—132
- Peace—57
- Piles—130
- Poise—61, 83, 91
- Poisons—128
- Praise—45
- Prayer of Faith, The—3
- Protection of children—116

- Rebelliousness—67, 68, 93
Rejuvenation—99
Relaxation—30 (also see high blood pressure—131)
Rheumatism—86
Rupture—132
- Silence, Going into the—29
Skin—52
Sleeplessness—31
Softness of bones—51
Spine—71
Spiritualizing your powers—43, 44
Stomach—37, 112
Stoutness—113
Straightening bones—50
Strengthening bones—48, 50
Substance—34, 49
- Talking, Unhealthy—136
Teeth—130
Thanksgiving—45
Thinking—34
Thinness—129
Tonsils—131
Tumor—93
- Universal healing—27, 29, 95, 122
- Varicose veins—132
Vital organs—45
Voice—108
- Worry—31, 87
Youthfulness—99

The lessons in this book first appeared as a series of healing lessons in *Weekly Unity*, under the title, "Helping You to Help Yourself."

Weekly Unity is an eight-page paper, issued every Saturday, by Unity School of Christianity. It is published for the busy reader, in a simple, concise style. A series of lessons similar to the healing lessons in this book is a regular feature of *Weekly Unity*. The subscription price is \$1 a year. Sample copies sent free upon request.

Date Due

MY 6 '55

APR 16 '55

FACULTY

DEC 7 '55

~~MAR 25 '56~~

~~APR 16 '56~~



RC603 .S318

Heal thyself : a textbook of divine

Princeton Theological Seminary-Speer Library



1 1012 00069 6312